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**HISTORY AND BIOGRAPHY.**

EXTRACTS FROM M'CRIE'S LIFE  
 OF KNOX.

No. I.

*On "the Monstrous Regiment of Women."*

In the reign of Mary, queen of England, John Knox, the celebrated Scotch Reformer, published a book against female sovereignty, under the title of "The First Blast of the Trumpet against the Monstrous Regiment (i. e. government) of Women." It is not wonderful that such a book, at such a time gave considerable offence. In the beginning of Elizabeth's reign, it was answered by Aylmer, afterwards bishop of London, then one of the English refugees on the Continent, who had been Archdeacon of Stowe, and tutor to Lady Jane Grey. Aylmer's book was entitled, "An Harborow for faithful subjects, being an Answer, &c." In a note is the following anecdote of the profound ignorance of a Rev. Vicar of those days.

In his answer to Knox's argument from Isaiah iii. 12, he concludes thus: "Therefore the ar-

gumente ariseth from wrong understandinge. As the vicar of Trumpenton understode Eli, Eli, lama-zabatani, when he read the Passion on Palme Sunday. When he came to that place, he stopped, and calling the churchwardens, saide, 'Neighbours! this gear must be amended. Heare is Eli twice in the book: I assure you, if my L. (the bishop) of Elie come this waye, and see it, he will have the book. Therefore, by mine advice, we shall scrape it out, and put in our own towne's name, Trumpington, Trumpington, lamah-zabactani.' They consented, and he did so, because he understode no grewe." Harborowe, G. 3. G. 4.

There are some things in the Harborow which might have been unpalatable to the Queen, if the author had not taken care to sweeten them with that personal flattery, which was as agreeable to Elizabeth as to others of her sex and rank, and which he administered in sufficient quantities before concluding his work. The ladies will be ready to excuse a slight slip of the pen in the good archdeacon, in consideration of the

handsome manner in which he has defended their right to rule; but they will scarcely believe that the following description of the sex could proceed from him. "Some women (says he) be wiser, better learned, discreeter, constanter, than a number of men." But others, (his biographer says, "the most part") he describes as "fond, foolish, wanton, flibbergibs, tatlers, trifling, wavering, witles, without counsel, feable, careles, rashe, proude, daintie, nise, tale-bearers, eves-droppers, rumour-raisers, evil-tongued, worse-minded, and, in every wise, doltified with the dregges of the devil's dungehill!!!" The rude author of the *Monstrous Blast* never spoke of the sex in terms half so disrespectful as these.

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#### No. II.

##### *A Popish Miracle in Scotland.*

In the neighbourhood of Musselburgh was a chapel dedicated to our lady of Loretto. In the course of the year 1559, public notice was given by the friars, that they intended to put the truth of their religion to the proof, by performing a miracle at the chapel of Loretto upon a young man who had been born blind. On the day appointed a vast concourse of people assembled from the three Lothians. The young man, accompanied with a solemn procession of Monks, was conducted to a scaffold erected on the outside of the chapel, and was exhibited to the multitudes. Many of them knew him to be the blind man, whom they had often seen begging, and whose necessities they had relieved: all looked on him, and pronounced him stone blind. The friars then proceeded to their devotions with great fervency, invoking the assistance of the Virgin, at whose shrine they stood, and of all the saints whom they honoured; and after some time spent in prayers and religious ceremonies, the blind man *opened his eyes*, to the astonishment of the spectators. Having returned thanks to the friars and their saintly patrons for this wonderful cure, he was allowed to go down from the scaffold, to gratify the curiosity of the people, and to receive their alms.

It happened that there was among the crowd a gentleman of Fife, Robert Colville, of Cleish, who, from his romantic bravery, was usually called Squire Meldrum, in allusion to a person of that name, who had been celebrated by Sir David Lindsey. He was of Protestant principles, but his wife was of the Roman Catholic persuasion, and, being pregnant at this time, had sent a servant with a present to the chapel of Loretto, to procure the assistance of the Virgin in her labour. The squire was too gallant to hurt his lady's feelings by prohibiting the present from being sent off, but he resolved to prevent the superstitious offering, and with that view had come to Musselburgh. He had witnessed the miracle of curing the blind man with the distrust natural to a protestant; and he determined, if possible, to detect the imposition before he left the place. Wherefore, having sought out the young man from the crowd, he put a piece of money of considerable value into his hand, and persuaded him to accompany him to his lodgings in Edinburgh. Taking him along

with him into a private room, and locking the door, he told him plainly that he was convinced that he had engaged in a wicked conspiracy with the friars to impose on the credulity of the people, and at last drew from him the secret of the story. When a boy, he had been employed to tend the cattle belonging to the Nuns of Sciennes, in the vicinity of Edinburgh, and had drawn their attention by a peculiar faculty which he had of turning up the whites of his eyes, and of keeping them in this position so as to appear quite blind; this being reported to some of the friars in the city, they immediately conceived the design of making him subservient to their purposes; and having prevailed on the sisters of Sciennes to part with the poor boy, lodged him in one of their cells. By daily practising, he became an adept in the art of counterfeiting blindness; and after he had remained so long in concealment as not to be recognized by his former acquaintances, he was sent forth to beg as a blind pauper; the friars having previously bound him, by a solemn vow, not to reveal the secret. To confirm his narrative, he "played his pavie" before Cleish, by "flying up the lid of his eyes and casting up the white," so as to appear as blind as he did on the scaffold at Loretto. The gentleman laid before him the iniquity of his conduct, and told him he must next day repeat the whole story publicly, at the cross of Edinburgh; and as this would expose him to the vengeance of the friars, he engaged to become his protector, and to retain him as a servant in his house. The young man complied with his directions, and

Cleish, with his drawn sword in his hand, having stood by him till he had finished his confession, placed him on the same horse with himself, and carried him off to Fife.

There can be no doubt but this is a fair specimen of those juggling tricks, which, at various times, have been played off in the several ages of the Christian church, and have rendered many thinking persons incredulous as to any miracles whatever. It by no means follows, however, that the miracles of scripture are not true, because there have been many pretended imitations of them—on the contrary, the existence of the counterfeit proves the existence of the true coin. We must restrict miracles, however, to the apostolic age, and the times preceding it—if we come lower than this, there is no reason for stopping at all.

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No. III.

*Death of Knox.*

Monday, Nov. 24, 1572, was the last day that he spent on earth. That morning he could not be persuaded to lie in bed, but, though unable to stand alone, rose between nine and ten o'clock, and put on his stockings and doublet. Being led to a chair, he sat about half an hour, and then was put to bed again. It was soon evident that his end was drawing near. Besides his wife, and Richard Bannatyne, Campbell, of Kinyeancleugh, Johnston, of Elphinstone, and Dr. Preston, three of his most intimate acquaintances, sat, by turns, at his bedside. Kinyeancleugh asked him, if he had any pain. "It is no painful pain,



but such a pain as shall, I trust, put an end to the battle. I must leave the care of my wife and children to you (continued he), to whom you must be a husband in my room." About three o'clock in the afternoon, one of his eyes failed, and his speech was considerably affected. He desired his wife to read the fifteenth chapter of the first epistle to the Corinthians. "Is not that a comfortable chapter?" said he, when it was finished. "O what sweet and salutary consolation the Lord hath afforded me from that chapter." A little after, he said, "Now, for the last time, I commend my soul, spirit and body (touching three of his fingers) into thy hand, O Lord." About five o'clock he said to his wife, "Go, read where I cast my first anchor;" upon which she read the seventeenth chapter of John's gospel, and afterwards a part of Calvin's sermons on the Ephesians. He then lay quiet for some hours, except that, now and then, he desired them to wet his mouth with a little weak ale. At ten o'clock they read the evening prayer, which they had delayed beyond the usual time, from an apprehension that he was asleep. After the exercise was concluded, Dr. Preston asked him, if he had heard the prayers. "Would to God," said he, "that you and all men had heard them, as I have heard them: I praise God for that heavenly sound." About eleven o'clock, he gave a deep sigh, and said, *Now it is come.* Richard Bannatyné immediately drew near, and desired him to think of those comfortable promises of our Saviour Jesus Christ, which he had so often declared to others; and perceiving that he was speechless, requested him to give them a sign that he heard them, and that he died in peace. Upon this he lifted up one of his hands, and, sighing twice, expired without a struggle.

He died in the 67th year of his age, not so much oppressed with years, as worn out and exhausted by his extraordinary labours of body and anxieties of mind. Few men ever were exposed to more dangers, or underwent such hardships. From the time that he embraced the reformed religion, till he breathed his last, seldom did he enjoy any respite. Obligated to flee from St. Andrews to escape the fury of Cardinal Beaton, he found a retreat in East Lothian, from which he was hunted by Archbishop Hamilton. He lived for several years as an outlaw, in daily apprehension of falling a prey to those who eagerly sought his life. The few months, during which he enjoyed protection in the castle of St. Andrews, were succeeded by a long and rigorous captivity. After enjoying some repose in England, he was again driven into banishment, and for five years wandered as an exile on the Continent. After the reformation was established in his native country, and he was settled in the capital, he was involved in a continual contest with the court—he was repeatedly condemned for heresy, and proclaimed an outlaw; thrice he was accused of high treason, and on two of these occasions he appeared, and underwent a trial. A price was publicly set on his head: assassins were employed to kill him; and his life was attempted both with the pistol and the dagger. Yet he escaped all these perils, and



finished his course in peace, and in honour. No wonder that he was weary of the world, and anxious to depart; and with great propriety might it be said, at his decease, that "he rested from his labours."

On Wednesday, the 26th of November, he was interred in the church-yard of St. Giles; his funeral was attended by the newly elected regent, Morton, by all the nobility who were in the city, and a great concourse of people. When his body was laid in the grave, the Regent emphatically pronounced his eulogium, in the well known words, "*There lies he who never feared the face of man.*"

Several foreign writers published verses, and other eulogiums on this truly great man: those placed under a portrait of Knox, in a work published by Jacobus Verheiden, at the Hague, in 1602, were as follow:

Scottorum primum te Ecclesia, Cnox,  
docentem,  
Audiit, auspiciis estque redacta tuis.  
Nam te cælestis pietas super omnia  
traxit,  
Atque Reformatæ Religionis amor.\*

*Imitation.*

Thee Scotia's Church her earliest teacher  
claim'd,  
Intrepid Knox: by thee again was  
fram'd  
Her scatter'd pile, for true celestial fire  
Bade thy undaunted spirit never tire.  
The Reformation, lov'd beyond control,  
O'er every danger bore thy ardent soul.

There are, perhaps, few who have attended to the active and laborious exertions of Knox, who

have not been insensibly led to form the opinion that he was of a robust constitution. This is, however, a mistake. He was of small stature, and of a weakly habit of body; a circumstance which serves to give us a higher idea of the vigour of his mind.

No. IV.

*Some Account of Mrs. Welch,  
daughter of John Knox.*

Elizabeth, the third daughter of the Reformer, was married to John Welch, minister of Ayr. Mrs. Welch seems to have inherited a considerable portion of her father's spirit, and she had her share of hardships, similar to his. Her husband was one of those patriotic ministers who resisted the arbitrary measures of James VI. for overturning the government and liberties of the Presbyterian church of Scotland. Being determined to abolish the General Assembly, James had, for a considerable time, prevented the meetings of that court by successive prorogations. Perceiving the design of the court, a number of the delegates from synods resolved to keep the diet which had been appointed to be held at Aberdeen, in July 1605. They merely constituted the assembly and appointed a day for its next meeting, and being charged by Laurieston, the king's commissioner, to dissolve, immediately obeyed. But the commissioner having antedated the charge, several of the leading members were thrown into prison. Welch, and five of his brethren, when called before the privy council, declined that court as incompetent to judge the offence of which they were accused, according to

\* *Translation.*

To thee, Knox, the Scottish Church listened as her first instructor, and under thy auspices was she restored. For celestial piety and love of the reformed religion, attracted thee above all things.

the laws of the kingdom ; on which account they were indicted to stand trial for treason at Linlithgow. Their trial was conducted in the most illegal and unjust manner. The king's advocate told the jury, that the only thing which came under their cognizance was the fact of the declinature, the judges having already found that it was treasonable ; and threatened them with an *assize of error*, if they did not proceed as he directed them. After the jury were impanelled, the justice-clerk went in and threatened them with his majesty's displeasure, if they acquitted the prisoners. The greater part of the jurors being still reluctant, the Chancellor went out and consulted with the other judges, who promised that no punishment should be inflicted on the prisoners, provided the jury brought in a verdict agreeable to the court. By such disgraceful methods, they were induced, at midnight, to find, by a majority of three, that the prisoners were guilty, upon which they were condemned to suffer the death of traitors.

Leaving her children at Ayr, Mrs. Welch attended her husband in prison, and was present at Linlithgow, with the wives of the other prisoners, on the day of trial. When informed of the sentence, these heroines, instead of lamenting their fate, praised God who had given their husbands courage to stand to the cause of their master, adding, that like him, they had been judged and condemned under the covert of night. The sentence of death having been changed into banishment, she accompanied her husband into France, where they remained for sixteen years.

Mr. Welch applied himself with such assiduity to the acquisition of the language of the country, that he was able in the course of fourteen weeks to preach in French, and was chosen minister to a protestant congregation at Neras, from which he was translated to St. Jean D'Angely, a fortified town in Lower Charente. War having broken out between Lewis XIII. and his protestant subjects, St. Jean D'Angely was besieged by the king in person. On this occasion, Welch not only animated the inhabitants of the town to a vigorous resistance by his exhortations, but he appeared on the walls, and gave his assistance to the garrison. The king was at last admitted into the town in consequence of a treaty, and being displeased that Welch preached during his residence in it, sent the Duke D'Espernon, with a company of soldiers to take him from the pulpit. When the preacher saw the Duke enter the church, he ordered his hearers to make room for the Marshal of France, and desired him to sit down and hear the word of God. He spoke with such an air of authority that the Duke involuntarily took a seat, and listened to the sermon with great gravity and attention. He then brought him to the king, who asked him, how he durst preach there, since it was contrary to the laws of the kingdom for any of the pretended reformed to officiate in places where the court resided. "Sir," replied Welch, "if your majesty knew what I preached, you would not only come and hear it yourself, but make all France hear it; First, I preach that you must be saved by the merits of Jesus Christ, and not your own; (and I am sure your



conscience tells you that your children her father had left, and good works will never merit heaven). Next, I preach, that, as you are King of France, there is no man on earth above you; but these men, whom you hear, subject you to the Pope of Rome, which I will never do." Pleased with this reply, Lewis said to him, *Hé bien! vous seriez mon Ministre*; and, addressing him by the title of *Father*, assured him of his protection. And he was as good as his word; for St. Jean D'Angely being reduced by the royal forces in 1621, the King gave directions to De Vitry, one of his generals, to take care of *his Minister*; in consequence of which Welch and his family were conveyed, at his Majesty's expense, to Rochelle.

Having lost his health, and the physicians informing him that the only prospect which he had of recovering it was by returning to his native country, Mr. Welch ventured, in 1622, to come to London. But his own sovereign was incapable of treating him with the generosity which he had experienced from the French monarch; and, dreading the influence of a man who was far gone with a consumption, he absolutely refused to give him permission to return to Scotland. Mrs. Welch, by means of some of her mother's relations at Court, obtained access to James, and petitioned him to grant this favour to her husband. The following singular conversation took place on that occasion. His Majesty asked who was her father. She replied, "Mr. Knox." "Knox and Welch," exclaimed he; "the devil never made such a match as that." "It is right like, Sir," said she, "for we never asked his advice." He asked her how many

children her father had left, and if they were lads or lasses. She said, Three; and they were all lasses. "God be thanked!" cried the King, lifting up both his hands; "for an they had been three lads, I had never enjoyed my three kingdoms in peace." She again urged her request, that he would give her husband his native air. "Give him his native air!" replied the King, "Give him the devil!" a morsel which James had often in his mouth. "Give that to your hungry courtiers," said she, offended at his profaneness. He told her at last, that, if she would persuade her husband to submit to the Bishops, he would allow him to return. Mrs. Welch, lifting up her apron, and holding it towards the King, replied, in the true spirit of her father, "Please your Majesty, I'd rather keep his head there."

James, whose truly despicable character this anecdote clearly evinces, stood much in awe of Mr. Welch, who often reproved him for his habit of profane swearing. It is said, that if he had, at any time, been swearing in a public place, the royal coward would turn round and ask if Welch was near.

#### No. IV.

#### *Brief Account of the Rev. John Craig.*

John Craig, the colleague of John Knox, in Edinburgh, was born in 1512, and soon after lost his father in the battle of Flodden. After finishing his education at the University of St. Andrew's, he went to England, and became tutor to the family of Lord Dacres; but war having broken out between England and Scotland, he returned to his native country, and entered into the order of Dominican friars.



The Scottish clergy were at that time eager in making inquisition for Lutherans; and owing either to his having been in England, or to his having dropped some expressions respecting religion which were deemed too free, Craig fell under the suspicion of heresy, and was thrown into prison. The accusation was found to be groundless, and he was set at liberty. But although he was still attached to the Roman Catholic religion, the ignorance and bigotry of the clergy gave him such a disgust to his native country that he left it in 1537, and having remained a short time in England, went to France, and from thence to Italy.

At the recommendation of the celebrated Cardinal Pole, he was admitted among the Dominicans in the city of Bologna, and was soon raised to an honourable employment in that body. In the library of the *Inquisition*, which was attached to the monastery, he found Calvin's Institutions. Being fond of books, he determined to read that work; and the consequence was, that he became a complete convert to the reformed opinions. In the warmth of his first impressions, he could not restrain himself from imparting the change of his sentiments to his associates, and he must have soon fallen a sacrifice to the vigilant guardians of the faith, had not the friendship of a father in the monastery saved him. The old man, who also was a native of Scotland, represented the danger to which he exposed himself by avowing such tenets in that place, and advised him, if he was fixed in his views, to retire immediately to some Protestant country. With this prudent advice he complied so far as

to procure his discharge from the monastery. On leaving the monastery of Bologna, Craig entered as tutor in the family of a neighbouring nobleman who had embraced the Protestant principles; but he had not resided long in it when he was delated for heresy, seized by the familiars of the Inquisition, and carried to Rome. After being confined nine months in a noisome dungeon, he was brought to trial, and condemned to be burned, along with some others, on the 20th of August, 1559. On the evening previous to their appointed execution, the reigning Pontiff, Paul IV. died; and, according to an accustomed practice on such occasions, the prisons in Rome were all thrown open. Those who were confined for debt and other civil offences were liberated; but heretics, after being allowed to go without the walls of their prison, were again thrown into confinement. But a tumult having been excited that night in the city, Craig and his companions effected their escape, and took refuge in an inn at a small distance from Rome. They had not been long there when they were followed by a company of soldiers, sent to apprehend them. On entering the house, the captain looked steadfastly on Craig's countenance, and, taking him aside, asked him if he recollected of once relieving a poor wounded soldier in the vicinity of Bologna. Craig was in too great confusion to remember the circumstance. "But I recollect it" (replied the captain), "and I am the man whom you relieved, and Providence has now put it in my power to return the kindness which you shewed to a distressed stranger. You are at liberty; your companions I must take along

with me, but for your sake I shall shew them every favour in my power." He then gave him what money he had about him and directions how to make his escape.

"Another accident" (says Archbishop Spottiswood) "befel him, which I should scarcely relate, so incredible it seemeth, if to many of good place he himself had not often repeated it as a singular testimony of God's care of him." In the course of his journey through Italy, while he avoided the public roads and took a circuitous route to escape from pursuit, the money which he had received from the grateful soldier failed him. Having laid himself down by the side of a wood to ruminate on his condition, he perceived a dog approaching him with a purse in its teeth. It occurred to him that it had been sent by some evil-disposed person, who was concealed in the wood, and wished to pick a quarrel with him. He therefore endeavoured to drive him away; but the animal continuing to fawn upon him, he at last took the purse, and found in it a sum of money

which enabled him to prosecute his journey. Having reached Vienna, and announced himself as a Dominican, he was employed to preach before the Emperor Maximilian. His majesty was so much pleased that he was desirous of retaining him; but the new Pope, Pius IV., having heard of his reception at the Austrian capital, applied to have him sent back to Rome as a condemned heretic, upon which the Emperor dismissed him with a safe-conduct. When he arrived in England in 1550, and was informed of the establishment of the reformed religion in his native country, he immediately repaired to Scotland, and was admitted to the ministry. Having in a great measure forgotten his native language during an absence of 24 years, he for a short time preached in Latin to some of the learned in Magdalene's chapel. He was afterwards appointed minister of the parish of Cannongate, where he had not officiated long, before he was elected colleague to Knox.

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## MISCELLANEOUS COMMUNICATIONS.

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*Essay on the different Views of Providence.*

May 29, 1814.

There have been those, who were not Atheists, and who even believed in the existence of an intelligent First Cause of all things, who have yet hesitated to admit a Providence. They have professed to doubt whether the Being who made the world was at all interested in its concerns; whether he, from whom all finite agents originally

derived their powers, was in any degree solicitous in what manner or for what purposes these powers were exercised. How such a singular inconsistency ever found advocates it is not easy to conjecture, nor is it very material to inquire; since the great bulk of philosophic Theists in all ages have been ready to admit that the Divine Being takes an interest, more or less direct and minute, in the concerns of his creatures.

The views however which have been maintained, even by those philosophical inquirers who have enjoyed the light of revelation, with regard to the nature and extent of the superintendence thus exercised, have differed considerably. Some of those who acknowledge that every thing contained in the divine plan falls out according to the divine direction, have doubted whether all the events that have happened were comprised within that plan. As in human affairs, however carefully a man adjusts and preconcerts his schemes, there will also happen some things which did not fall within his views, so it is thought that in the divine administration, though all the leading and important events are foreseen and provided for, yet many of the more trifling occurrences are neglected or left unnoticed. This appears to have been the opinion of the Stoics, as we learn from Cicero, and is perhaps not uncommon at present. It is what is called, by way of distinction, the doctrine of a *general Providence*.

The advocates of a *particular Providence* hold that every the minutest, and in our estimation the most trivial incident, was expressly foreseen and provided for in the divine plan, and that an exact superintendence is exercised over the whole and over every part, however apparently insignificant. Every being however minute, every event however common, makes a necessary link in that great chain which extends through all ages and into every place; and could no more be wanting than the solar system could be wanting in the universe. No event, however small in our eyes, could be changed in its place, or wanting in the series,

any more than the sun could be annihilated, or a thousand years blotted out of the calendar of heaven. Agreeing however in this respect, as to the universal attention of the Creator to every part of his works, they differ in the view which they take of this doctrine; some supposing that the divine government is at every moment unceasingly and actively exerted in directing the affairs of the universe, while others conceive that the whole course and order of things was originally adjusted at the creation; that each part was endowed with such properties, and placed in such circumstances, that, according to the general laws established for the government of the whole, it could not fail to produce the destined effect, at the precise moment foreseen and intended. Since that period, however, all these second causes have continued to act, and have gone on to produce their various results, of their own accord, without any further interference being requisite from the great original First Cause; just as a well-regulated clock, or other machine, whose parts are properly adjusted and contrived, continues to go, and produce the intended effect, for a considerable time, without requiring the further interference or attention of the maker.

It is obvious that, whichever of these opinions we adopt, the practical influence of the doctrine will be the same, since, upon each hypothesis, every the minutest event and circumstance either is or has been the direct object of the divine contemplation, and forms a part of the general plan. In either case we are authorised to repose the most implicit and unbounded confidence in that all-seeing and all-



ruling Being, by whom the very hairs of our heads are numbered, and without whose will not even a sparrow falleth to the ground. The practical advantages and comforts which we derive from this conviction are equally secured by every supposition which admits that all events, both those which we consider as important, and those which we in our wisdom stigmatize as trifling and unworthy of regard, are alike parts of the great plan, and combine to promote the general design. This at least will be the case, so long as it is also admitted that every thing is conducted according to general laws. Perhaps however these different views of Providence may be advantageously combined. As, on the one hand, a belief in the constant unceasing agency of the Divine Being in superintending all the minutest interests of every part, as well as the final welfare of the whole, does not preclude us from supposing that all these things were looked forward to from the beginning; so, on the other, because we suppose that every thing was arranged and definitively settled before all ages, it does not follow that we are to conceive of the Deity as having ever since committed all agency to the operation of second causes, and as having totally ceased to take an active concern in the government of the universe. This idea of the Divine Being seems to me absolutely incoherent, and inconsistent with the notions we cannot but form of his infinite powers and attributes; and yet it is the conclusion to which the reasonings of many eminent and pious writers naturally lead us. They represent the universe as a sort of admirably contrived machine, in which every

the minutest part and movement is exactly adjusted, so as most effectually to contribute to the attainment of the end for which the whole was designed; and suppose that in the same manner as the framer of any well-constructed machine, after having put the parts together, wound it up and set it a-going, is enabled to leave it in some degree to itself, to perform its office without his further interference, so the various parts of the creation, both animate and inanimate, mental and material, were originally so adapted to each other, and subjected to such laws, that they have ever since gone on of themselves. The agency of second causes has proceeded in such a manner, that though the original designs of the Creator have all been fulfilled to the minutest article, and though nothing has been done which did not enter into his original design, yet no further interference or controul was necessary on his part in order to continue or support these various operations.

Now I can see no good purpose which is answered by this hypothesis. Why should it be supposed that the infinite perfections and power of the Creator should be exhausted in one effort, and then for ever remain inactive, every thing being afterwards effected by subordinate agents? Is not this notion merely another example of the influence of false analogies arising out of the manner in which we usually form our ideas of the divine attributes, from what we observe of the limited and imperfect capacities of human nature? Why is it that in any contrivance of human ingenuity it is considered as a mark of excellence that it requires but little vigilance or con-

tinued labour to direct and maintain it in the performance of its operations? Why is it considered as desirable among men to effect an object with the least possible degree of personal exertion? Evidently because our knowledge is imperfect; because our powers are limited; because our attention cannot always be kept on the stretch. In order therefore to effect our purposes in their greatest possible extent, it is necessary for us to economise our force; and to regulate matters so that as much of the labour as possible may be thrown upon material or irrational agents; by which means our thoughts are not continually distracted by the necessity of paying a minute and persevering attention to a variety of objects at the same time. Such an adaptation therefore of means to ends as may tend to effect this in the greatest degree, and to produce the most advantageous direction of our limited force, is a mark of *human* wisdom; but as it is not necessary, so it could not be considered as a mark of wisdom in a being of infinite power and knowledge. He has no occasion to economise force, who is the author and sovereign controulor of all force. He can require no artificial contrivances to relieve him from the fatigue of constant exertion, who sees every thing, knows every thing, and is every where present. It is not therefore necessary, in order to the perfection of wisdom which we ascribe to the framer of the universe, that it should be so constructed as to go of itself without any further superintendence, or that the various second causes which we suppose to be in action should continue to produce their effects independently of his support and guidance.

But it may perhaps be doubted whether there is not a fallacy in this view of Divine Providence which excludes the idea of his immediate interference in the regulation of events during their actual course, arising from the ambiguous or improper language which we make use of in speaking upon these subjects. It is said, that the Creator, when the great plan was originally laid out, bestowed upon each of his creatures those properties by which they are all fitted to act upon each other; fixed each being in its place, determined all the relations which it should bear to every being around it, and established those laws by which all its changes and motions are regulated through the whole term of its existence. These general principles, according to which the whole frame of nature is regulated, and which we have every reason for believing to be constant and invariable, we call the *laws of nature*; thus we have the *law* of gravitation, the *laws* of motion, the *law* of association. Now what is this but a figurative, metaphorical way of speaking, derived from a supposed analogy to human governments, which cannot be altogether correct when applied to the divine, and therefore ought not to be taken literally? Is there really a code of laws promulgated by the divine Legislator, by which all secondary causes are bound, and to which they all, animate and inanimate, intelligent and senseless, are expected to render obedience? Are these masses of inanimate matter which we see around us, and which we are taught to believe have a separate independent existence, this sun with his attendant planets, the various principles of electricity, magnetism, light, gravity, inertia,



and all the elementary substances out of which this complicated mass is compounded, to be regarded as so many *agents*, exerting real, intrinsic and efficient power, and performing various actions in obedience to certain laws? Is this a just philosophical view of the frame and course of things? For my part I confess I cannot bring myself thus to think of the constitution of nature. There seems to me a difficulty, which I know not how to surmount, in supposing any thing to *act* which does not *perceive*; any thing to exert force which has no power; any thing to obey laws, which has no consciousness or intelligence. If this difficulty be really insurmountable, it evidently follows that we cannot justly consider these inanimate parts of the creation as themselves producing any effect whatever, but merely as the subjects on which some superior agent exerts his force; as furnishing the occasions on which the power and energy of the Creator are brought into action. Hence we are led to conclude, that what we call the laws of nature do not imply any real action or power exerted by impercipient, or indeed by any secondary causes whatever, but are merely the modes of the divine operations; the rules by which he regulates his actions; the general principles according to which, for purposes infinitely wise and benevolent, he sees it fit that the whole procedure of the divine government should in all cases be directed.

If this account of the true meaning of the phrase, laws of nature, be correct, we shall easily perceive the impossibility of regarding the created universe in any point of view at all analogous to that of a

machine, whose parts are so adjusted as that it shall govern and regulate itself, without the necessity of any controul or guidance from the hand of an intelligent director. It will follow that all real power must be considered as emanating directly from the supreme Disposer of all things; that he is in a certain sense the only agent in the universe; and that as in every creature and object we behold the work of his forming hand, so in each event we contemplate the *immediate* exertion of his Almighty power. This will be the case, though we adopt the opinion of the majority of mankind, who conceive that the objects which affect the organs of sense, the various collections of sensible qualities with which we are surrounded, have a real and independent existence distinct from any intelligent mind perceiving them. But if the theory of those philosophers be correct who suppose that these are nothing more than collections of sensible qualities, which have no existence but in so far as they are perceived, the argument in favour of this view of divine Providence will become still stronger. For then, denying not merely *all power*, but *all separate existence*, to impercipient matter, it will evidently follow that the impressions which are made on our minds, the sensations which we experience, and the ideas which are excited in us through the medium of these sensations, are all so many instances of the immediate exertion of divine power acting according to a regular and uniform system of operations; which system we denominate the laws of nature; and the course of which, so far as the material world (meaning by that



term the objects which affect our external senses) is concerned, it is the business of the natural philosopher to investigate. And perhaps it may serve in some degree as an indirect argument in favour of this theory, that by representing all our sensations, which we commonly (with what consistency I shall not at present stop to inquire) refer to a set of causes which by their definition are impercipient, inert, and therefore, one would suppose, incapable of producing any effect at all, as the immediate result of the agency of a superior being, it enables us to place the argument for the being of a God and his Providence in a most conclusive and satisfactory point of light. He who believes in the agency of impercipient second causes, and who imagines that these causes are so circumstanced that they may go on by themselves for ever, may perhaps not see with sufficient distinctness the argument which proves that they cannot have gone on by themselves through all past ages. He who supposes that the system of celestial mechanism is so adjusted that the sun and planets have an intrinsic power by which they mutually influence each other, nay, that every particle in the universe exerts an actual, positive, inherent force, in drawing towards itself every other particle wherever situated, may imagine, for aught I know, that these things are so through a necessity of nature; and that as they ever will go on, so they ever have gone on from all eternity producing the various motions and phenomena which we behold. But the disciple of that system which maintains that all these appearances are nothing more than the circum-

stances in which their Creator has seen fit to place his rational and percipient creatures, whom, for the purposes of his own good Providence, he has subjected to the influence of various impressions produced according to general rules and principles, which they are capable to a certain extent of investigating and comprehending, sees at once that an intelligent and supreme Disposer is essential not merely to the original production, but to every moment's existence, of this frame of nature. The being of a God and his constant superintending Providence is an article of *his* faith which he cannot conceive to be doubted for an instant.

That the advantages here stated as arising from the hypothesis of Berkeley and others should induce us to adopt their views, is what I will not pretend; I only throw out these speculations at present, in order that they may furnish an illustration of what I conceive to be the just account of the ways of Divine Providence; namely, that the laws of nature are only the modes of the divine operations, and that every creature is indebted, not merely for its existence at first, but for every moment's continuance of that existence, to his constant all-sustaining energy.

That every thing which has happened or is to happen in the universe was originally contemplated, and formed an essential part of the general plan; that every sentient being entered into the view of the Divine Mind; that not merely our existence, not merely our welfare in general, but every moment's existence, every the minutest circumstance which ministers to our welfare, was ori-

ginally foreseen and provided for before time commenced his course, is certainly a grand, a striking, and an elevated thought. But it seems to me that the confidence which such a belief is fitted to inspire, will be still further animated and enlivened, if we add to this, that the execution of the original design, is in the hands of the same great and wise Being; that in every appearance of external nature we behold the immediate exertion of his power, that in the very thoughts of our minds we may contemplate the operations of that infinite wisdom which worketh in us both to will and to do that which is good. Nor can this doctrine be justly represented as liable to the same objections with the common popular notions of Providence, according to which the usual course of nature is sometimes suspended in order to reward the good or punish the guilty by annexing to their actions consequences which would not naturally have attended them. Although we consider the energy of the Divine Being as immediately concerned in every occurrence, yet we have every reason to believe that those general laws according to which his operations proceed are uniform and invariable. Experience convinces us that this is so, and a little reflection will suggest to us abundance of reasons to prove that it is wisely so directed. The Author of nature, by a *fiat* of his omnipotent word, might, doubtless, cause any event or change to take place without the intervention of means, and by interrupting the regular train and order of things, might produce an effect at once, which is now produced slowly and by degrees; but in this case it is evident that his creatures would be deprived of all uniform and consistent principles of conduct. Experience would then be no guide either in theory or practice; from what has been, we should be utterly incapable of forming any conjecture what will be, and all confidence either in one another, in our Creator, or even in ourselves, would be entirely at an end. If actions and dispositions were at any time separated from their natural and proper consequences, so as to prevent us from forming any estimate of the probable result of our own conduct or that of others, that moral discipline which the events of life are at present fitted to administer, and of which this world is so evidently intended to be the scene, would be greatly impeded, if not altogether prevented. Hence it is not difficult for us even with our present limited capacities to perceive, that although it is doubtless possible that Almighty power might have accomplished various objects more expeditiously than by the gradual and often inscrutable processes which are actually employed; yet, if this were done in a manner inconsistent with that regular and uniform course of events which is necessary to constitute this world a state of trial and improvement to rational and moral creatures, an object of essential importance would be sacrificed for the sake of an advantage comparatively trifling. And if the methods of Divine Providence in this gradual development be attended by some effects which to our bounded view seem evil, and which, relatively to us, are for the present, abso-

lutely evils, we have abundant reason to repose in that perfect wisdom and goodness which direct all its dispensations, that these things will finally work out a far greater good, and that they will never be allowed to proceed further than is necessary for the accomplishment of the most gracious and benevolent purposes.

V. N.

*Origin of a Passage in Bishop Porteus's Prize Poem.*

June 29, 1814.

SIR,

The following lines from the late Bishop Porteus's Seatonian Prize Poem on *Death*, you will recollect as often quoted, especially during the last twenty years of war :

One murder made a villain,  
Millions a hero,—princes were privileged  
To kill, and numbers sanctified the crime.  
Ah! why will kings forget that they are men?  
And men that they are brethren? Why delight  
In human sacrifice? Why burst the ties  
Of nature, that should knit their souls together  
In one soft bond of amity and love.

I am not aware that the original of the thought here so finely amplified has ever been conjectured. The poet seems to have been indebted to the following sentence in a piece *De gratia Dei*, by Cyprian, Bishop of Carthage in the 3d century. *Madet Orbis mutuo sanguine et homicidium, cum admittunt singuli, crimen est; virtus vocatur, cum publice geritus.*

I quote this passage from the preface to a publication in 1716, entitled, "St. Cyprian's Discourse

to Donatus, done into English Metre." At p. 13, it is thus introduced :

"A Description of the Pagan Age.

*War.*

See! how the globe beneath oppression grieves,  
Seas fill'd with pirates, and the roads with thieves;  
Contending armies o'er the fields are spread,  
Imbrued with blood and cover'd with the dead.  
Slaughter, and horror, every where abounds  
For widen'd empires or disputed crowns.  
Murder, when one commits it, is a crime,  
But crowds add sanction, merit and esteem.  
The poor offender is to judgment led,  
While the successful villain, that can tread  
On regal purple and insult the laws,  
Is crown'd with diadems and loud applause,  
And to impunity the best pretence  
Is not the sacred plea of innocence,  
But some extravagant and vast of fence."

The author of this Metrical Version describes himself in the title-page as "W— T—in the Marshalsea," and in his preface says he is "a Yorkshire-man." He appears to have then arrived at "sixty years," and professes to have written to "divert his confinement, and for subsistence amidst the vast expences of a jayl."

OTIOSUS.

*Phrase "for ever."*

SIR,

There is little necessity for your correspondents puzzling your printer with their "Æons," as the Greek it seems is now to be englished. In all languages, I believe, phrases signifying dura-



tion are determined in their meaning by the subjects to which they are applied: in none is there a term of itself denoting proper eternity. "For ever" is as strong an expression as can be conceived; yet in common parlance and in legal style, it means often a very short period.

"If land be given to a man *for ever*, or to him and his assigns *for ever*," (says Blackstone, Comment. B. II. ch. 7, vol. ii. p. 107. 8vo. 1775,) "this vests in him but an estate *for life*."

I should like to see Mr. Mar-son's criticism upon this text of law; and, perhaps, he will condescend to explain (to bring in another scrap of law) by how much, in point of duration, "for ever" is exceeded by "for ever *and a day*."

*A Student of the Inner Temple.*

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*On the Book of Wisdom.*

*Camden Street, near Camden  
Town, July 3, 1814.*

SIR,

Concurring as I do, without hesitation, with Mr. Marshall, (see his letter, page 341, in Vol. IX. of the Repository) as to the desirableness of any good elucidation which can be given of the "Book of Wisdom" by your "more knowing correspondents," as that gentleman says, I beg leave, in the mean time, to state that there is an article in the appendix to the 73d volume of the Monthly Review, being a critique on Schæll's abridged History of Greek Literature, which (amongst other things) treats on the Apocryphal Books of Scripture—and the writer gives a brief account of each of these, excepting the short

VOL. IX.

Prayer of Manasses. From the concluding remarks, however, of the reviewer I, being disposed to place some dependance on his judgment, am convinced that a reference to this work will, by no means, fully satisfy any person desirous of the best information respecting the ancient writing or treatise in question. On the character and pretensions of M. Schæll's history, the monthly Reviewer says, "These volumes are wholly eclectic; they contain no original matter; they are derived partly by abbreviation, partly by systematic selection, from German works of authority. Like all eclectic books and systems of philosophy, they include inconsistencies; and they teach in one page, on the authority of one man, that which in another page they unconsciously undermine or controvert, on the authority of another man. . . . but, if we observe in this author some want of that plastic principle which resists incoherence, we perceive also in him a vast fund of information, and an interesting range of study."

Being rather doubtful whether this notice may be worth the attention of your readers, I most readily resign it to your judgment, and am, Sir, with much esteem,

Your constant reader,

J. S.

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*"A Rejected Candidate" for a  
Dissenting Academy.*

*June 30th, 1814.*

SIR,

In the Monthly Magazine for June, 1813, there was inserted a communication from me, giving an account of my having been refused admittance, on the score

of heresy, to a Dissenting Academy, which has always *very prudently* professed liberality, but which has sometimes manifested a strange hankering to practise intolerance. In the Number for September following, appeared under the signature of "A Successful Candidate," a paper, intended, I have been credibly informed, as an answer to me. That paper I immediately noticed; but the worthy Editor,—with what justice to me, or consistency with the boasted independence of his Miscellany, let the public decide,—has declined giving insertion to my remarks. However, it would be wrong to quarrel with the renowned gentleman. No doubt, his conduct has been perfectly natural, for fair dealing seems to be instinctive with him.

With respect to my polite and sagacious opponent, "A Successful Candidate," I must beg leave to assure him, that the narrative of my rejection, detailed in the Monthly Magazine is **STRICTLY TRUE**; and that he must be well aware, if he know any thing of the state of the case, that there is not an individual in existence, who can come forward, in his own name, to contradict a single fact in the whole statement. By the help of authentic records, fortunately still accessible, our dispute can be most easily and most satisfactorily decided. "A Successful Candidate" cannot be ignorant of my address. Let him be so obliging as to favour me with some clue to enable me to ascertain his. It will then not be difficult to bring our controversy before the public, in a way, that will soon set it at rest for ever.

But should he think it prudent

not to comply with my request, and refuse to discuss the question, except anonymously, he may, in *disguise*, leave, as often as he pleases, his retreat in a remote part of the kingdom, to panegyrize the liberality of "The Respectable Tutor,"—to asperse the characters of his former fellow-students,—to misrepresent facts,—to call hard names,—to impute bad motives,—to advance contradictions,—to fabricate solecisms,—and to write bad English, without any fear of the slightest castigation from me. In that case, he may labour with perfect impunity in his vocation. *Persequatur scelus ille suum*. I promise never to take the least notice of him. In the mean time, wishing him health and long life to study good manners, good sense, and good English, and wishing you, Sir, the same to edit the Monthly Repository, I subscribe myself,

Your humble servant,

A REJECTED CANDIDATE.

### Bigotry.

A reader of the Monthly Repository would fain ask Bp. Burgess or Dr. Magee, or, if a question in this work would not reach them, would fain ask any of their admirers, (readers he does not say, for they that read these authors can scarcely admire,) how they would turn the word **BIGOTRY** into any one of the antient languages. The Bishop, to his honour is it reported, is averse to *translation*; but the doctor it may be presumed is not so, but like a good Christian, looks forward to his being himself *translated*, as the consummation of his wishes.

**GOGMAGOG REDIVIVUS.**



*Corrected Edition of Melmoth's Importance of a Religious Life.*

SIR,

The following paper, being a reply to a severe but unfounded attack on the venerable editor of the corrected edition of Mr. Melmoth's *Great Importance of a Religious Life*, having been refused admission into the publication in which the attack was made, the author is desirous of recommending for insertion in your respectable *Miscellany*, that such of your readers as are inclined may see the whole of the controversy. The former papers may be found in the *Gent. Mag.* for last year, pp. 103, 327, 610.

I am, &c.

V. F.

*To the Editor of the Gentleman's Magazine.*

August 18, 1813.

"———, First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

MATT. vii. 5.

Mr. URBAN,

It is far less difficult to stigmatize our opponents as *delinquents*, and to pronounce their cause *indefensible, dishonourable and iniquitous*, than to vindicate the motives of a wanton and petulant attack. The manner in which your pretended *Plain Dealer* has replied to my former letter, does in no respect dispose me to retract any one of the epithets, which his unwarrantable conduct, in the first instance, led me to adopt. The question, which he so angrily alludes to, involves no intricacy, and applies to the whole of his desultory censures, which I endeavoured to concentrate for the purpose of giving them a brief reply. But I shall not attempt to vie with him in the language of

personal abuse; although I must regard his proceeding as equally absurd and illiberal, his bigotry and prejudices as far too deeply rooted to admit the possibility of a reform.

However reluctant I may feel to intrude a second time upon your readers, I shall not be deterred by mere sophistry and declamation from vindicating so liberal a measure as the late revision of *Melmoth's Great Importance of a Religious Life*. For I regard the Christian world as much indebted to the reviser, for introducing such serious exhortations to a life of practical piety, to a class of readers, who must have been deterred by a few doctrinal absurdities from perusing the original work. And I deny that, after the candid avowal in the preface, there is any real ground of objection to their omission; since no sort of concealment or deception has been thereby practised on the public. To prepare this useful little work for Christians of every denomination at once evinces a mind free from sectarian prejudice, and in strict unison with the diffusive benevolence of the gospel. If, however, to assist in promoting the true interest of religion by such judicious alterations be *dishonourable and iniquitous*; if openly to avow the omission of disputed doctrines be *clandestine*; and to offer to the public a treatise carefully purged of every passage which could justly give offence be *stealth and stratagem*, I must confess myself a stranger to my native tongue. Whilst I pretend not to divine the actuating motives of your correspondent's mind, I cannot help regarding his principles as very far

removed from the true spirit of Christian charity; his pretended liberality as scarcely extending to those who renounce the favourite dogmas of his creed.

The *revised edition*, he contends, ought to have been marked in the title-page as exclusively designed for the *use of Unitarians*, as if it had been necessary to restrict its circulation to believers of one small though highly respectable class; whose chief ground of dissent is altogether foreign to the question: Mr. Melmoth having taken the Trinitarian hypothesis for granted, — the present editor regarding it as decidedly disproved. I was very far from intending to accuse your correspondent of wit, although I certainly did conceive that there was art, or rather artifice, in his conduct, in holding out to the public as clandestine, what had been most explicitly avowed.

He contends, indeed, that *prefaces* are seldom read, and that the present may be omitted in some subsequent edition. But, surely, Mr. Urban, the man who neglects the ready means of information has no right to complain of being deceived; and an editor who openly avows his object, ought not to be accused of concealment, because that avowal may be afterwards withdrawn. When the preface is actually omitted in the work before us, *plain dealers* may more properly complain.

If, however, as in the first edition of *Dr. Paley's Sermons*, printed for private circulation among his late parishioners at Bishop Wearmouth, an important passage had been silently withdrawn, when there was little probability of detection, I might have

acquiesced in attributing the *manœuvre* to *stratagem* and *stealth*. Whatever motives might have led to this curious omission of a passage so strikingly characteristic of the author's liberality, his family gave no sanction to the deceit; as in the third edition, the first actually printed under their auspices, it was duly restored to its place.\*

But as the first edition was revised by a clergyman of the Church of England, assisted, it is said, by a strictly orthodox adviser, and was dedicated to a prelate of that establishment, the *Plain Dealer* may see no reason to object; or may probably regard the *omission* as nothing to the purpose, like what I have already stated about the *Mass Book*, and the Bishop of Elphin. Yet I conceive, Mr. Urban, that if such *omissions* in any one case are culpable, they must be so in all; more especially where the proceeding is altogether *clandestine*. I have quoted three precedents from the clergy of the established church, whose repeated practice I have shewn fully sanctions the measure which my opponent has presumed to arraign. These cases, I contend, are strictly to the point; unless your correspondent can make out, that the leaders of one sect alone are entitled to a patent for *concealment*, *stealth* and *stratagem*; to *hold out false lights*, and to *sail under false colours*; whilst those who, disputing their tenets, imitate their conduct, may be lawfully assailed

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\* Compare the remarks on *levity*, which appear in the first, with the corresponding paragraphs in the third or any subsequent edition.



with the grossest misrepresentation, calumny, and abuse.

I most heartily concur with the *Plain Dealer* in acknowledging the services of the *British Critic*, in so carefully collating the two editions, and presenting a list of controverted doctrines, to those who seldom venture to inquire. By such early attention, indeed, he has contributed much to diffuse the merits of the *revision*: one impression of it has already been dispersed; and, if this discussion should continue, I have no doubt a second more handsomely and more correctly printed will also speedily be sold.

But by this *revision*, according to your correspondent, "the very essence of Christianity is done away; the great articles of our faith concealed; and the very vitals of our religion cut out:" as if so much had really depended on the *intercession*, the *atonement*, the *eternity of hell torments* and the *devil*. To me, Sir, the *divine mission*, the *death*, and the *resurrection of Christ*, the *moral obligations of the gospel*, and the *promise of a future life*, appear the *real essence of Christianity*. In these every denomination of believers coincide. They present the most *cogent motives* to human action, as far as religion is concerned; and may justly be regarded as the *very vitals of our religion*, and the *great articles of our faith*.

In conformity to these purely scriptural views of Christianity, Mr. Melmoth's work has been revised; and thereby adapted to the use of all, who, entertaining rational notions of the divine wisdom and benevolence, rise superior to the prejudices of unre-

flecting minds. How then can your correspondent have the effrontery to hold out such a *revision*, as "stripping Christianity of almost all her faith, and her morality of its most cogent motives." The Unitarians, Sir, whom he so idly and ignorantly assails, maintain every essential doctrine of the Christian scheme. "More copious articles of faith are undoubtedly professed and believed by good and excellent men of other religious persuasions; but men are not necessarily good and excellent because of their lengthened creed."\*

It is by no means necessary for Unitarians to look forward to some future interpolation in the works of Dr. Priestley, for a reasonable ground of complaint. They have long lamented the errors and corruptions of prevailing creeds; wherein the simplicity of the gospel is degraded by mere human devices, and the accumulated fictions of the Gentile schools. But they presume not to arraign the motives and conduct of those, with whom they differ most essentially in points of faith; or even to assert the superior rectitude and propriety of their own. However firmly convinced of the truth and importance of their own conclusions, in the genuine spirit of the gospel, they look upon man as responsible to God alone, for the errors or delusions of his creed; and, without presuming to condemn their neighbour for mistaken tenets, expect in the consummation of all things, the final happiness of all mankind.

DETECTOR.

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\* See *Memoirs of Thomas Brand-Hollis*, p. 26.

## "Royal Religion."

SIR, July 6, 1814.

In the "2nd volume of the writings of the author of the True-Born Englishman," published in 1705, is a short piece, entitled "Royal Religion: being some Enquiry after the Piety of Princes," State-Religion, as the author found it, more than a century ago, is thus described:

"Princes perform the duties of Religion as a matter of State, and common Court-ceremony appoints the Chaplains in Ordinary to attend at their season; the hours of prayer are regulated as the hours of play, and the Clerk of the Closet has his work also; these are handsome general ways of treating God Almighty civilly, and the Prince vouchsafes to be present, as often as he pleases; and we are very willing to cry up the devotion and piety of those who do so." P. 462.

A celebrated Frenchman, nearly a contemporary of *De Foe*, found a Prince to cry up on a very different account than the pretence of devotion and piety. I refer to Monsieur Colbert, minister of Louis XIVth. That able statesman composed in his retirement his *Political Last Testament*, of which the English translation now before me was published in 1695. To this Testament, Colbert prefixed an Epistle to the King. Amidst some courtly strains is the following rather extraordinary passage:

"The fear of God, which you have always had before your eyes, is the reason also that you chose, during a certain time, rather to let things be believed, which one did not know of but by suspicion, than to take away the thoughts of them by frequenting the *Sacraments*. You forbore those, so long as you

did not judge yourself to be worthy of them; or that you did believe that your infirmity was too great for you to perform any thing to God of what you should promise to him. This is a mark of the niceness of your conscience; and that you are far different in this from those princes who affect exterior mortifications while they plunge themselves in secret in all sorts of pleasures."

The conjugal infidelity of Louis XIVth, the infirmity to which Colbert must refer, forms an undisputed part of that Monarch's history. It does not however appear that he encouraged any of his courtiers to traduce the character of his consort, or that himself inflicted upon her any personal insults. She probably enjoyed all the happiness she had a right to expect from a royal marriage formed on reasons of state-policy and not of personal preference, an unnatural condition of domestic life to which all governments but the democratic are unavoidably exposed. I have been led into these subjects from having witnessed to-day a long and splendid display of Royal Religion or the Piety of Princes. In this display I remarked a profusion of drawn swords and musquetry, and even some pieces of artillery, as if our royal Christians received in a strictly literal sense the declaration that *the kingdom of heaven suffereth violence, and the violent take it by force.*

GOGMAGOG JUNIOR.

## On Public Spirit.

(From the *Champion* (Newspaper) July 31, 1814).

"It is a false and cowardly plea, that, because a man possesses no office of authority, or command-



ing station in society, he is under no obligation to interfere in any way with such public matters as affect the community to which he belongs, be they to the prejudice or advantage of the individuals who are his neighbours. We are not, at present, going to dwell on the unmanliness of this principle, which is too commonly avowed, and more commonly acted on; we are not going to hold it up to contempt as a renunciation of the very essence of that character of national superiority, of which Britons are not backward to boast;—we wish only, in a few words, to put it seriously to the reflection of those who accept our remarks as they are meant,—that is to say, as a call to exercising their minds on important truths,—whether it does not involve a gross breach of common morality, as well as a vile insensibility to what is elevated in feeling and honourable in reputation? There is, in this respect, a great deficiency in the usual systems of instruction, whether they flow from parents, seminaries, or pulpits; and the omission is to be traced to a paltry spirit of selfishness. Let any one, desirous of forming a correct judgment on this matter, take a review, within the sphere of his own observation, of the good that has been effected in his parish, in his town, in his county, and in his nation,—as to promoting public convenience, relieving private distress, correcting wrong, binding up the broken-hearted, improving the face of society, and giving cheerfulness and beauty to the prospects of mankind,—by one or two persons, of means as individuals perhaps slenderer than most of those around them, but of philanthropy more

ardent, of views more extensive, of courage more firm, and ambition more noble. There is not a country town, nor a parish in the metropolis, that is not much beholden to some one, who stirs actively in enterprises that are for the general welfare, instead of keeping his hands closely clenched in his pockets lest he should lose any of their contents, and confining his eyes within the narrow circle of his own affairs lest some small point of personal gain should be overlooked by them. Such conduct, however, forms a striking variation from the common course:—most people would rather owe a large debt of gratitude to others, than incur the risks which beset a display of public-spiritedness, in whatever ranks it manifests itself. But this is not fair;—in fact, it is very unfair, inasmuch as the dangers of the service are chiefly caused by the general backwardness to enlist in it. Those who do so engage, are thus rendered marked men, and are peculiarly exposed to the attacks of the enemy,—and therefore those who do not are just as culpable as if by their own act they deprived the world of all those benefits now existing, which laziness and cowardice such as theirs would have kept it without, and which have thus called for a degree of self-devotedness in a few, to which it is doubtful whether society has any claim, and which certainly should not be unnecessarily demanded."

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*Account of the Native Schools in India.*

SIR,

The following authentic account of the Native Schools in the peninsula of India, from a gentle-

man of the first eminence in the medical department, I have thought your readers might not dislike, to see how far the improvements in education lately introduced into Great Britain may have been derived from these sources.

I am, &c. V. F.

*The Method of conveying Instruction in the Canarese Schools within the Mysore Territory, as witnessed in the City of Mysore.*

1. At their entrance into the school the scholars are taught the first letters by the master himself; for it is ordered in the Shasters, that the primary instruction shall always be conveyed by the superior of the school.

2. The boys are seated upon the ground, and a quantity of fine sand is spread before them, in which the master makes with his fore finger the first letter of a short line composed of ten vowels and consonants, signifying salutation and supplication to the Deity, and which is always placed above the alphabet.—The letter is purposely made very large, that it may be the more easily comprehended; and the boys are desired to draw their own fingers along the line of it, 100 times or upwards, until they may comprehend it;—the master pronouncing, and the scholars repeating, the name all the while: the latter are then desired to form the letter themselves, which they do close to the other by looking at it, and they still repeat the name.

3. As soon as the scholars are able to form the letter without the assistance of the copy, the latter is rubbed out, and they write it from memory, and always pronounce its

name each time with a loud voice; this is done whilst they are actually forming the letter.

4. As soon as they have obtained some notion of the first letter, the second, and afterwards each succeeding one, is written for them, which they learn in the same manner as before, until the line is completed.

5. They then commence with the vowels, and afterwards with the consonants, of the Canarese alphabet; and as soon as they are able to write ten, twenty, or more letters, they read them all over aloud immediately afterwards; the letters are then erased, and again written and repeated, until the scholars are desired to desist.

6. When able to write the letters quickly, the scholars do not always pronounce their names aloud whilst writing them, but they wait until a certain number has been formed, when they read them as before.

7. Thus fifteen or twenty boys, whilst seated by the side of each other, are partly instructing themselves by forming and pronouncing aloud, and separately, such letters of the alphabet as each may be acquainted with, until a few shall be sufficiently advanced to receive the same instruction together.

8. One of the head-boys, who has been selected as an under-teacher, is now placed at the head of this set, and he writes and pronounces any number of letters, whilst they follow him, all at the same time; he afterwards reads aloud his own letters, and they do the same, looking at theirs; the master is also superintending.

9. In the evening, when the school is lighted, one of the scholars is desired by the master to repeat from memory all the letters



that he may be acquainted with; for this purpose he stands up and pronounces them slowly and distinctly, stopping a short time between each; when the rest of the scholars, who are seated, pronounce the same letter all together.

10. Should any of the other boys remember a greater number of letters than the one first called upon, he takes his place near the master, and proceeds in the same manner with such as the former may have omitted.

11. As soon as they may be instructed in the alphabet they are then taught the figures by the same process; first to write and count as far as 500, or probably 1000; afterwards they learn the multiplication-table, and then the addition and subtraction of broken numbers, as one  $\frac{3}{4}$  is  $\frac{3}{4}$ , two  $\frac{3}{4}$  is  $1\frac{1}{4}$ , three  $\frac{3}{4}$  is  $2\frac{1}{4}$ , four  $\frac{3}{4}$  is 3, and so on, with halves, quarters, sixteenths, &c. any required number of times; they afterwards proceed in the same manner with whole numbers, both adding and subtracting them.

12. At the same time that the scholars are learning the figures, as above, they are taught to join the vowels and consonants: one of them who may be considered as competent, or if not, one of the under-teachers, is placed at the head of the line, or should the line be long in the centre of it, that they may all have a distinct view of his writing; he marks in the sand with his finger, as before, one of the consonants, and adds to it one of the vowels, and when thus joined he pronounces aloud the syllabic sound; the others all write and pronounce in the same manner, until all the vowels have been separately added by erasing the preceding one; when he begins

with another consonant, and proceeds in the same manner.

13. From single he proceeds to two syllables, which are taught in the same manner by any one of the class who shall be chosen, for one or more lessons, as he may preserve his superiority in reading, or else by the second-master, who is himself always a scholar (should no one amongst the others be equal to the duty); the head-master being present to superintend and to correct whenever it may be requisite.

14. At the same time that the scholars are taught to write and to pronounce double syllables they commence board-writing, that they may be enabled to give a more correct shape to the letters than they could acquire by writing on sand.

15. When they have proceeded thus far, they are taught to write and to pronounce the names of things and of places, by one or other of the 1st or 2d masters; he selects easy words of two and three syllables, and pronounces the first syllable, which the boys write on sand; the teacher then pronounces the second syllable, and when this also is written he desires the boys to give them their proper sound, which is repeated until the correct pronunciation of the word shall be acquired.

16. The boys are taught these names either together or separately; or one of them pronounces first, and all of the others immediately afterwards; and in the above manner they proceed from shorter to longer words.

17. Thus far the scholars have been principally instructed by writing in sand spread on the ground, and in large letters formed

by the fore or middle finger, and sometimes by the thumb.

18. For the board-writing each scholar has a thin flat board, the surface of which on one side he covers all over with a thin coat of fine powdered charcoal, and, in order to attach it to the wood and to prepare it for the reception of the writing, he rubs it gently with a fresh leaf of either the white or black stramonium, the juice of which, by combining with the charcoal, forms it into a paste that will with gentle friction adhere to the board. It must then be kept a short while in the sun, until the paste be dried and hard, when the surface will be perfectly smooth and of a deep black colour.

19. This coat ought to be made about the thickness of writing paper, and the scholar writes with a pencil made of pot-stone, between white lines formed by means of a string covered with a little of that stone powdered.

20. When the board is ready for use, the first or second master, if two only, writes a line of large letters along the top of it, as a copy; the boys carefully copy the letters over and over again, between the lines underneath, pronouncing each every time, until the board shall be filled with writing; it is then shewn to one of the masters, who carefully examines and corrects it.

21. When the board has been written all over, the coat of charcoal is not removed, but the writing is defaced by scattering a little of that powder upon it; a small quantity of the juice of the thorn-apple is again added, the surface is rubbed gently with the leaf, and the board dried as before.

22. As soon as the coat of charcoal becomes very thick, and no

longer fit for writing on, it is washed off, and renewed as before.

23. When the scholars are able to write the letters correctly in a large hand, they are instructed to make them gradually smaller; and when they have reduced them to a tolerable size, the board is laid aside, and a large slate-leaf-book is substituted in its place.

24. At first they have still the guidance of lines; but as the writing improves in shape, and the letters approach their proper size, this aid is taken away, and they complete this part of instruction either by persevering in the use of the slate-book or by writing on paper.

25. At the time that the scholars are practising board-writing, they are likewise taught to make the letters on the palmyra leaf, with an iron style; and in this writing they afterwards persevere until perfect.\*

26. As soon as the scholars shall have made some progress in writ-

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\* The Gentoo language is taught in the same manner as the Canarese. The Hindoos of the Malabar coast are taught first to write in sand with the finger, and afterwards on the leaf of the palmyra tree, with the iron style; from this they proceed to paper-writing, but they neither use the board nor the slate-leaves in the school. Neither the Mahomedans nor the Mahrattas ever practise sand-writing, but commence with the board, and afterwards write on paper: they do not use the palmyra leaf. The board used by the Mahrattas is covered with a thin coat of red earth and water, on which, when dry and hard, they form the letters with a pointed piece of bamboo; the Mahomedans have their writing-board painted of any fancy colour, upon which they write with a pen made of reed, and ink: they rub out the writing with a piece of wet cloth, which does not injure the coat. Those who cannot afford to have the board painted, cover the surface themselves with a paste



ing and pronouncing the names of things and places, they begin to read common letters and easy books: they generally procure the former either from their relations or friends, from some of the office servants, or from the shop-keepers for nothing; the master has always a few of the latter in his possession, with which he supplies the boys, should they happen not to have any themselves; such of the scholars however as possess books bring them to the school for their own use.

27. It is common for some of the inferior scholars to seat themselves in the school near others who are further advanced in instruction, and who furnish them with such assistance as they may require during the time that they are preparing their own lessons.

28. The master always selects from amongst the scholars one or more permanent assistants, who are called under-masters; they receive no pay, and are not exempted from payment for their own instruction, but they are not punished for any offence they may commit: when they leave the school others are chosen to supply their places, and these always from among the cleverest and best-behaved boys in the school. Others amongst the scholars are constantly called upon to assist in teaching, perhaps for one or two lessons, or a day or more; and these are always changed according to the progress they may make in reading, writing, or in figures.

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made of the powder of pot-stone and water, which they expose to the sun until hardened, and they smoothen it by friction; upon this they write with the reed-pen and ink.

29. The punishments in these Hindoo schools appear to be very lenient: a long slender cane is occasionally used; sometimes when the letters are ill-formed, the boys are made to strike the knuckles of both hands joined together, a few times against the back of the writing-board, which the master holds before them for that purpose, or else the master makes the blows with the board; when the offence is greater they are made to suspend themselves for a short time with both hands, at a little distance from the ground, by laying hold of a rope, that remains tied round one of the beams of the school.

30. Theft or absence from school, is punished by tying the arms together, at the wrists, and the thighs above the knees; and the boy thus loosely bound, remains for a time seated on the ground, embracing the knees with his arms, without being allowed to change his posture or his place.

31. There is another punishment in these schools to shame the scholars who are careless in writing; one of them who writes well is desired to seat himself upon the shoulders of another, who has been idle or inattentive, whilst the latter is seated on the ground; and in this way he is exposed to the whole school, until he promises amendment.

32. Those boys who may be late in their attendance at the school are punished in the following manner: the first and second time they are admonished only, and never flogged, the third time they receive one gentle stripe upon the palm of their open hand, with the cane; the fourth they receive two stripes a little more

severe, and so on, always proportioning the violence of the blow to the lateness of their appearance; this chastisement does not take place until the evening when they are about to leave the school.

33. In one school that I have been in the habit of visiting, where there are generally about forty boys and girls, there are always two assistants employed; the master informed me that at first he usually received for each scholar, for every lunar month, a sum which is equal to about 8d English money; that some time afterwards it was increased to double, and is sometimes a rupee, but never more.

34. Besides these payments there are some other trifling expences which are incurred by the scholars; the oil for the school lamp is furnished daily by each of them, in succession (each supply will cost about a halfpenny); on the day preceding those of the full and change of the moon, a small copper coin of the value of somewhat more than half a farthing is given by each scholar to the master, for the performance of some religious ceremonies within the school, and which is always expended for that purpose; on each day of the full and change of the moon they again present him with each about a halfpenny, of our money, when he grants them these, and the two days succeeding each as holidays; on feast days likewise, they make him similar presents, to which some add a small quantity of rice, sugar, butter, vegetables, salt, pepper, and tamarinds, &c. according to the circumstances of their parents or relations.

35. The hours of attendance in these Hindoo schools, are from

sunrise to eleven o'clock, in the morning; and from twelve till a little after seven in the evening.

W. I.

*Mysore, March 1813.*

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*Answer to the Questions on Universal Restoration.*

*Holborn, June 28, 1814.*

SIR,

Your correspondent, Mr. Wright, has favoured us with some questions (p. 228 of the present volume), which were proposed to him before he was an universalist, which he informs us he was unable to answer without admitting the truth of the doctrine which they were intended to establish; and which he says were one mean, amongst others, of his embracing that doctrine.

From the nature of the questions, Sir, and from Mr. W's. answers to them, I should conclude that he was not unwilling but well-prepared to receive the doctrine upon almost any kind of evidence that might be offered in its support.

Questions may be put so general in their nature, and in such a form as easily to mislead the unwary and betray them into concessions which would support the claims of any hypothesis.

The first question, "Did God ever design the happiness of all men?" will scarcely admit of a direct answer but in the affirmative. But then we ask, did God design to *make* men happy at all events, independent of character and conduct? Did he ever design the vicious and abandoned to be happy in a course of vice and iniquity? If we reason from the known perfections of the Deity we must conclude that it is impos-



sible that he should. Has not God ordained that happiness shall be the reward of virtue, and misery the effect of vice? If then the vicious are miserable, and though their vices should terminate in their final ruin, it will not follow that God did not design their happiness, or that he has altered his design or changed his mind; he is of one mind and none can turn him. If he determine to bless, not a Balaam with all his multiplied sacrifices shall ever induce him to curse; and if it is his will and design to punish, a Noah, a Daniel, a Job, or all of them together shall interpose in vain to alter his purpose, or to cause him to change his mind.

When God made man he designed him for happiness. Did he not then make a sufficient provision for his happiness? Yet the fact is that man is depraved and miserable. How happens this? Did this also enter into his design? Did God when he made man design that he should be happy and unhappy, that he should be virtuous and that he should be vicious, or has he altered his design or changed his mind? Or if he intended man to be happy are his intentions frustrated? The fact of man's depravity and misery, I conceive, is only to be accounted for by a consideration of the nature and constitution of man as a rational, free and accountable being, subject to the moral government of his Creator. Under such a constitution, it does not, perhaps, come within the compass of Almighty power to make man happy in spite of himself. Is moral character, are virtue and vice of God's creation? if they are, what will become of the mo-

ral government of God, and of the accountability of man? If they are not, then they are not the objects of power. To argue then that all men must be happy, because God, being omnipotent, is able to accomplish his designs respecting them, is to destroy both the moral nature of man and his capacity for happiness, and to convert him into a mere machine.

The Divine Being is frequently represented in the scriptures as desirous of the happiness of mankind, and as labouring in a variety of ways to promote it; as in the case of Israel his vineyard, and Judah his pleasant plant; and yet, notwithstanding he is infinite in wisdom, and almighty in power, we find him complaining that his labours were ineffectual to accomplish the purpose he had in view. Respecting his vineyard he makes this strong appeal, "And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?—He looked for judgment, but behold oppression; for righteousness, but behold a cry." Isa. v. 1—8. See also chap. xlviii. 18. Psal. lxxxi. 13, &c. &c. What then was the design of God in the pains and culture he bestowed upon his vineyard? Was it not that it might be fruitful—fruitful in judgment and righteousness? If so, this design was not accomplished. If it be fair from the design of God respecting man to infer his present or future happiness, it must be equally fair, from the condition of man, to infer the design of God

respecting him; then it will follow, that God did not design that all men should be happy either in the present or in the future state; not in the present, for experience and fact prove the contrary; not in the future, for the scriptures affirm, and your correspondent will not deny it, that all men will not be happy in that state. From whence then can we conclude that all men will be happy at a more remote period, in a state still more future, a state of which we have no knowledge from reason, and about which revelation is perfectly silent?

"Of God above, or man below,  
What can we reason but from what we  
know?"

Æon in the plural we are told means ages, and for ever and ever means ages of ages; here then we have first ages, and then succeeding ages, to an indefinite number growing out of them, which will carry us forward to a period almost infinitely remote for the termination of the punishment of the wicked, which, according to Dr. Estlin, will consist "in an exclusion from the kingdom of Christ, and in inconceivable mental anguish," throughout all these successive ages; for, he says, they will not be restored till the kingdom of Christ comes to a period,—whose kingdom, the scripture says, is an everlasting kingdom, and he shall reign for ever and ever. Most tremendous idea! Must not every benevolent mind then wish, and have not the wicked themselves reason to wish, that the doctrine of universal restoration may not be true? And what must we think of a Being designing the happiness of all men, and who, possessing infinite wisdom

and almighty power, is able at all times, and at any time, (if the happiness of rational beings depend on the exercise of his wisdom and the exertion of his power) to accomplish his design; not only defers the accomplishment of it throughout the whole of the present state of probation, of which almost 6000 years have already elapsed, but will still defer the accomplishment of it, and subject the very persons whom he designs to be happy to inconceivable misery, throughout incalculable ages in the future state? Is such a Being the loving, the benevolent parent of all mankind? Would such be the conduct of any earthly parent respecting his children?

I submit, Sir, these observations on the questions of your correspondent's unlearned friend and on his answers to those questions, to his consideration. And am,

Sir, Yours, &c.

JOHN MARSOM.

*Dr. Estlin, in Reply to Mr. Marsom, on Future Punishment.*

*Southerndown, July 20, 1814.*

SIR,

The pedantic appearance of my former letter will, I fear, be disliked by some of your readers. I confess it does not altogether suit my own taste, but I do not see how it could have been avoided, unless I had suffered the very erroneous account which your correspondent has given of the meaning of certain words of great weight in the controversy before us, to pass unrefuted. When the common acceptation of words is not admitted, what can be done but to appeal to the paramount authority of lexicographers? Those



which I have quoted are the most easy of access, and the most familiar in explanation.

In every instance in which I have been charged with assertion without proof (and reiterated indeed has been this charge), I believe I could exculpate myself with equal facility. But the detail would be tedious and uninteresting. With one previous general remark, therefore, and with a reply to a few particular charges, I shall throw myself and my cause, not upon the candour but the justice of your readers.

The media of proof which I adopted, by whatever character they may be denominated, are as accessible to others as they were to myself: and it has always been understood that the knowledge which is acquired by the slow and laborious process of analysis and induction, may be communicated by the easier method of synthesis: or to express the idea without having recourse to terms of logic, the knowledge which is acquired by long and patient investigation, when all the intervening steps are pointed out, may be imparted to others, as the result of such investigation, without exposing a person to the charge of the assumption of infallibility. I did not begin to build without a foundation. At the commencement of my undertaking, I laid down this scriptural declaration as my first principle, not suspecting that it could be controverted, and knowing that it could not be shaken: "God is love."

With respect then to this charge, and indeed every other which has been brought against me, I submit to the decision of every scholar whether I am not "a man

more sinned against than sinning."

But some notice, I find, must be taken of the words *expressly* and *inferentially*, which obtrude themselves upon me in every direction. I confess I have no partiality for them, or for any words of a similar import. I did not know whither they might lead me. I knew that they must lead me from the important subject before me. I wished to be *actually doing* something, and not to spend my time in disputing about the *manner* in which this something is to be done. Indeed, Sir, the shortness of my period of active exertion and the apprehension of the failure of sight before even the expiration of that period, force me in all circumstances in which duty calls upon me to act, to be prompt as soon as I am decided; and if I only punctually perform what cannot conscientiously be omitted or delayed, I have no time left for the puerile purpose of personal altercation.

As, however, I am not now addressing a congregation or proving a doctrine, but writing a familiar letter to you from the country, I will encounter these two formidable words with all the courage of which I am capable.

I did not know before that truth admitted of degrees, or that the information which is derived from *reasoning*, or the exercise of the faculty of reason, was not to be received with as unhesitating assent as that which is conveyed to the mind by other channels of communication. Perplexing indeed is my situation. When I prove a doctrine by reasoning, it is said, that I insist solely on *inferential* evidence; when I give the words which include it in

their definition, or the sentences which convey precisely the same idea, I am represented as producing *confident assertion* for proof.

Sir, in the whole history of the human mind, as connected with religion, I have seen enough of the effect of narrow and excluding principles. I wish to adopt, and recommend to the world, principles of expansion and comprehension. If I *reasoned* on universal restitution, as Paul did on "righteousness, temperance and judgment to come," I was as far from *excluding other grounds* of belief in this doctrine, as he was from *conceding* that the duties on which he reasoned were not *expressly enjoined*, and that the awful sanction on which he reasoned to enforce these duties, was not likewise *expressly* revealed. It appears to me that the doctrine I am pleading for is *expressly* taught in the very definition of the term *mercy*; it appears to me that it is expressly taught when we are informed that "God is love"—that "his mercy endureth for ever;" that "he is good to all, and his tender mercies are over all his works:" it appears to me that it is expressly taught whenever his goodness is spoken of as *universal*, or when any of its modifications, as kindness, pity, grace or favour, compassion, willingness to save, are applied to *all men*. In all these cases, and in many more, I believe, the doctrine of universal restitution is *expressly* taught, for that it is either contained in the definition of the words, or that the proposition which is laid down, if not logically speaking an identical proposition with the following, actually conveys, or includes

in it the same idea, "all men will finally be saved."

If this be not the case, I confess I have no definite idea to the words, and in this forlorn and bewildered state, with the Bible before me, but with a seal impressed upon it which I cannot open, I earnestly request my friend, Dr. Toulmin, if his opinions remain unchanged, to assist me in opening this seal. I request him to inform me *why these expressions*, so clear in themselves, are *not to be taken literally*. I request him to tell me plainly what idea is conveyed, either *expressly* or *inferentially*, by the words themselves; or what doctrine or truth is taught either *expressly* or *inferentially* by the universal propositions of which these words, for the most part, form the predicate.

As a definite phraseology is of the highest importance in the interpretation of scripture, I cannot help wishing that in our writings, as I believe is the case in scripture, the word *salvation* when used *alone* were confined to the *righteous*; and that *final salvation*, *final restoration*, or *the salvation of all men* were made use of, when the idea of *universal restitution* is to be conveyed.

Forgetting for a moment the awful *matter* of my discourses, the *manner* in which these strictures on them are conveyed, sometimes forces from me an involuntary smile. The logic which they contain is of a very peculiar kind. It certainly is not the syllogistic logic of Aristotle, for it sets at defiance all his rules; it is not the inductive logic of Bacon, for it establishes no facts as the foundation of its reasonings and con-



clusions. It often reminds me of Edwards' *Canons of Criticism*, and I cannot help thinking that *canons of controversy* might be drawn from these strictures, of a character similar to the *Canons of Criticism*, which are supposed to be fairly deducible from the commentaries and notes of Warburton. It is true these *Canons of Controversy* would afford but little assistance in the discovery of truth, but they might nevertheless be of use in bewildering an adversary; and might therefore be studied with advantage, and reduced to practice by controversial reviewers, and by those who are a disgrace to a respectable profession.

If I rightly remember one of the *Canons of Criticism* is, "the critic may interpret his author so as to make him mean directly contrary to what he says." In imitation of this canon, a *stricturer*—I do not much like the word, and that of *critic* here would be improperly applied—"a *Controversialist* may interpret his author so as to make him affirm what he wishes him to affirm, and deny what he wishes him to deny." Under this comprehensive general canon many minor canons of considerable extent in their application might be pointed out and recommended; such for instance as the following: "When an author reasons on *one* principle he may be represented as relinquishing *every other* principle;" or "when an author cannot be answered he may be represented as contradicting himself, or as speaking perfect nonsense;" or to his mode of proof, although it be the most satisfactory possible, a degrading appellation may be applied. For exemplifications of these canons

of controversy I refer you to *Strictures on my Discourses on Universal Restitution*.

The energies of intellect generally proceed from design, and are attended with consciousness. Now Mr. Marsom has imputed to me many intellectual acts, of which I have not the most distant recollection, and which I certainly never designed. I have not his former letters by me, but in the beginning of the Number of your Repository, for May, I find the following sentences, to which he has subscribed his name, but to which I cannot, consistently with truth, affix mine. "He relinquishes the idea of proving the doctrine from any express declarations of scripture, and rests the whole proof upon inferences which he thinks may be fairly drawn from some passages of scripture, together with the supposed fact, that the end of punishment in the divine government is to reform."—"The doctor's criterion then, by which we are to determine whether a doctrine be a doctrine of scripture or not, is that every such doctrine must be conveyed in plain, clear, unequivocal language, and that doctrines not so conveyed, but which depend upon mere inference and reasoning from either texts of scripture, or from the attributes of God, are not doctrines of revelation."

Far be it from me to impute to Mr. Marsom the crime of intentional falsehood. I believe him to be a man of the strictest moral principle. But I must regard him as a person who, on this subject, has formed the most erroneous conceptions. Human inconsistency—perhaps if expressed more generally it would be ex-



pressed more properly—human *imperfection* lays a foundation, even in such a case as this, for humility with respect to ourselves, and for candour with respect to others. He may possess every other excellence of head and of heart. He may be conscious of many moral and intellectual attainments, for a deficiency in which I have reason to supplicate my Maker for forgiveness. With every friendly sentiment towards him personally, and with a willingness to account for a very extraordinary fact upon the best principles on which it can be accounted for, I feel myself justified in passing the most unqualified censure on his mode of conducting this controversy; and I must take the liberty of informing him that *he has no authority from me*; in my name, or on my behalf to define terms, to lay down principles, to pursue a train of reasoning, to draw conclusions, to apply the *reductio ad absurdum*, which, when properly applied, I think as useful in ethical or theological as in mathematical science,—to admit or to evade, to concede or to acknowledge, to relinquish or to retain, to affirm or to deny,—in a word, to do whatever supposes or implies any kind or degree of intellectual agency or volition.

But what is the *nature* of that evidence to which degrading appellations are applied, for I cannot but suppose that degrading ideas are intended to be conveyed by the terms *inferential*, *mere inference*, and “not expressed in scripture, but only to be deduced from it?” The doctrine which admits of this evidence, and is supported by it, is as true as that

God is love; as that God is good to all, and his tender mercies are over all his works:” What can produce conviction in that mind which demands superior evidence, which looks out for a higher degree of certainty? I have never insinuated that this is *all* the evidence which the doctrine of universal restitution has to support it, but I have said, and I do say, that this is *sufficient*.

That the kingdom of Christ, or the kingdom of truth, righteousness and happiness, is represented in scripture as a kingdom which *will have no end*, it was an important object of my Discourses to illustrate and improve. It was likewise shewn, if I may be permitted the use of so confident an expression, that *this kingdom* will finally be triumphant and universal. This mode of proof, whatever it may be called, was certainly made use of. If I mistake not, *another* kingdom is likewise spoken of in scripture of a much shorter duration. Now, as Christ is expressly styled Mediator between God and man, and is allowed to be the head of this kingdom, do I use an unscriptural expression if I term this his *mediatorial kingdom*? If any terms more clear and definite can be pointed out, to explain what is meant by “he must reign till he hath put all enemies under his feet,” and “then cometh the end when he shall have delivered up the kingdom to God, even the Father,” I am willing to adopt them; but until that is done I find myself obliged to retain the words which have been objected to. Perhaps Mr. Marsom would have been spared some trouble if he had only known that the

title of Mr. Stonehouse's second letter is "The Kingdom of Christ which is called *Æonian* is not eternal," and that in the letter he calls this his "mediatorial kingdom."

But I have done with defence. A few remarks will probably be expected (and they shall be given with as much brevity as possible) on the scheme which Mr. Marsom has presented to the world in opposition to that of universal restitution. He expresses himself in these words: "THE PASSAGES THEREFORE JOINTLY AND SEPARATELY SHEW, THAT THE PUNISHMENT OF THE WICKED WILL BE DESTRUCTION BY FIRE, AND THAT THAT DESTRUCTION WILL BE EVERLASTING."

Father of mercies! Is it possible that any of thy rational offspring should have conceived the idea that this—this is the consummation of all thy dispensations? The weight of such an article of belief what power of evidence is able to support! Let me inquire what terms of execration and horror does Mr. Marsom apply to the doctrine of the eternity of hell torments! These terms, whatever they may be, withdrawing only the sign of the superlative degree are applicable to his own hypothesis. I tremble when I reflect on what your correspondent (I am persuaded with no impious design) has insinuated respecting the moral perfections of the Supreme Being. I did intend to enter into a particular consideration of this part of his letter. I dare not quote it. I will not reply to it. I am not called upon, on the present occasion, to lay down the first principles of natural religion. I take it for granted the controversy is closed. Some

may probably rise up in defence of a doctrine which I believe. I have only once mentioned that of annihilation without a resurrection, but I can scarcely bring myself to believe that a Theist, a Christian, and an Unitarian will again write a book with the professed design of shewing that the scriptures teach that myriads of human beings will be raised from the dead *only that they may be miserable and be burned*. And it must not be forgotten that in the moral character of some of these outcasts of the creation and of some of the heirs of immortality, there is only one shade of difference. "Thou thoughtest that I was altogether such an one as thyself," is represented as the language of the Most High to one who had formed false notions of his character. It cannot, however, be applied in the present case, as not even the most unfeeling despot that ever sacrificed millions at the shrine of ambition is a character of such malignity. In one word, the doctrine just mentioned subverts *every moral attribute* of the Supreme Being, and what is the character of all his attributes, his *immutability*. But there is one consideration which is not often attended to, it is a *virtual denial* of the *unity* of God.

From the correspondence which the publication of these Discourses has procured me (for all the letters which I have received do not breathe the same spirit as those contained in your Repository) I beg leave to extract the following passage; which, as I do not take the liberty of mentioning the name of the writer, I hope his zeal for the cause will permit me to make use of, as the most appropriate



dress for an idea which in inferior clothing had occurred to my own mind. "By nearly the same train of reasoning, and why may I not say *feeling*, as yourself, I have been led not only to embrace the doctrine of universal final happiness, but to regard it as the *gospel*. Without it Unitarianism is of comparatively little value. Ours is surely a *moral* and not an arithmetical question, not of the numerical properties of the Deity but of his moral attributes. The scheme of annihilation is, I admit, *not so bad* as that of endless misery, but for myself, I confess, that Christianity with it would be, in my view, *dis-gospelled*. Pardon my coinage of a term."

It would indeed cease to be "glad tidings of great joy." Could a greater calumny be fixed on the gospel? Yes, it might be represented as teaching the doctrine of eternal existence in misery. This doctrine Mr. Marson disbelieves; and, although he has with so much zeal supported the other, I am convinced he is not in his heart an enemy to the gospel. Let us consider how his scheme bears on the unity of God. The worst effects of polytheism proceed not from the *number*, but from the *character* of the supposed deities. A numerical unity with a contradiction of qualities, or with qualities of an immoral nature, would be productive of worse effects upon the practice than polytheism, if all the deities were supposed perfect. For what is it which is the object of our devout contemplation, worship and imitation? It is not the *name* of God when written, or the *word* when pronounced; it is not the *essence* of God, for of this we know nothing; but it is the *charac-*

*ter* of God. It is infinite *power*, *wisdom* and *goodness*, with all the attributes which are included in them. And they include all conceivable perfection. It is then a *moral*, a *perfectional* unity, a unity of character only with which we are concerned. And I hope that in future, in our attempts to promote the belief of the unity of God, this distinction will be constantly attended to, and that *this unity* will be the object to the promotion of which our zeal will be principally directed.

But I have still more to say on this subject. I do not intend, in this letter, to quote a single passage from the classics in the original language; but many of your readers know who has said, "You make a desert, and you call it peace." The scheme which I have been opposing supposes a peace—a peace through the universe—a peace between two long-contending powers. It must suppose then the existence of two such powers. If it be so, Manicheism is allowed, and a song of triumph may be put in the mouth of the *evil* principle. If his empire be not universal, it comprehends beyond comparison the larger number; it is victorious, it is everlasting.

Sir, it must be the wish of every rational friend of rational religion to put an end to those modes of interpreting scripture which can lead to such conclusions. Strange it is to me that in such a case any person can have such a *confidence* in his own powers as to venture on a decision. Would it not be more consistent with the humility which becomes imperfect beings to say at once, I do not understand this?

In the conduct of the under-



standing, in the pursuit of truth, much has been done, but much still remains to be done. Venerated be the names of Bacon, Newton, Locke, Watts, Hartley, and Priestley. Different as his sentiments are from those of the two last, much has been done by Reid, and much has been done, and is now doing, by Dugald Stewart. His two volumes on the Elements of the Philosophy of the Human Mind contain many profound and important observations; and his next volume will probably contain more practical information. *Before studies are entered upon, the mind should be framed to a capacity for study.* It appears to me that the blunders which are made in the interpretations of scripture arise from *three great causes*. I mean not to exclude others, but to say, that these are of very, perhaps of most extensive operation: they are,

*The want of clear and accurate definitions, and of first principles; Confounding the LITERAL and the FIGURATIVE language of scripture; and*

*Inconsistency in argument.*

On these subjects volumes *might* be written, and much *ought* to be written. I can do little more than mention them at present. On a conviction of the importance of a definite phraseology, I some years ago printed, for the use of my own family and the congregation with which I am connected, a catechism, in four parts, consisting chiefly of definitions, first principles, and such a general account of the Jewish and Christian dispensations, as appeared to me to lay a foundation for the right interpretation of the scriptures. As a preservative from such confusion of ideas respecting

the divine perfections and government as generally prevail, I would beg leave to recommend this little work to public notice. It has never been advertised nor published in London, although it is translated into Welsh by my friend Edward Williams the bard, and adopted by the South-Wales Unitarian Society.

It appears to me to be of much greater importance to distinguish between the *literal* and *figurative* language of scripture, than between what is taught *expressly* and what is taught *inferentially*. The mode of interpreting scripture which has led to the scheme of a resurrection to misery and burning, seems to have originated from the circumstance of taking those texts *literally* which ought to be taken *figuratively*, and taking those texts *figuratively* which ought to be taken *literally*. By this mode of interpretation, because God is said to see and to hear, he may be supposed to possess bodily organs, and the grossest anthropomorphism might be received. Nay, as God is said to be a *rock*, he might be divested of his intellectual attributes, and complete atheism might be introduced. And indeed the hypothesis which includes in it a denial of *design* in the Governor of the world, would be less revolting to a benevolent mind than that which includes in it *malevolent* design towards by far the greater part of his human offspring.

Every thing which I have written on this momentous subject is meant to recommend *consistency* in argument. The rule by an attention to which many of the disputes which have agitated the Christian world might be amicably adjusted, is as obvious in its nature

as it is easy in its application : it is neither more nor less than this ; let every doctrine which claims to be a doctrine of scripture be tried by the test of definitions, axioms, and previously-acknowledged truths ; and when two contradictory propositions are presented to the mind, let that be admitted which will bear this test, and the other be dismissed, though with the confession of a difficulty which further examination will probably remove. Hoping that these three directions will not be forgotten by your readers, I hasten to the conclusion of my reply to the *Strictures of Mr. Marsom on my Discourses*.

I cannot dismiss the subject without adding one word more respecting the gentleman whose *Strictures on my Discourses* drew from me these reflections. It is a circumstance which forcibly struck me in reading his book, as well as his letters to you, that the doctrine which he advocates with so much zeal is not often alluded to, and is very seldom indeed presented with its features full in view to the mind. Is there not something within him which leads him to turn his eyes from so loathsome a spectacle ? I doubt not that he enlisted in the cause under a deep impression of its justice. He has continued under that impression ; but I apprehend, like many others in actual service, he thinks less of the *cause* in which he is engaged than of the means which are to be made use of to harass his enemy. From this circumstance I entertain some hopes that he may yet be brought to a change of opinion. I would, as a friend, advise him to take up the subject in a different manner, to look his hypothesis full

in the face, and, by laying it down as the foundation of all his reasoning, according to the method of synthesis, to see fairly whither it will lead him. Will not every moral attribute of God, every text of scripture literally taken which should be taken literally, and every text figuratively taken which should be taken figuratively, and every first principle in morals and religion, present an insuperable bar to his proceeding, and compel him to relinquish his hypothesis ? I would then advise him to take the doctrine of universal restitution as the foundation of his reasoning, and to proceed in the same method of synthesis. In this case, if I may be indulged with a short allegory, I would ask, Will he not find his hypothesis a fountain clear as crystal, which, overflowing, and fertilizing as it flows, forms itself into a river whose verdant banks are beautified by every flower, and with which every divine attribute, every text of scripture, and every moral and religious principle, uniting, as a tributary stream, swells with majestic grandeur until it mixes with the ocean of boundless love, by the exhalations from which it was formed at first and is constantly supplied. I wish him to experience, during the remainder of his life, all the happiness which results from the full persuasion of this delightful doctrine. I earnestly pray to God that he may experience that perpetual sunshine of the mind, that superiority to the passing events of this ever-varying scene, that universal philanthropy, that joy in the Divine administration, that serenity through life, and that cheering prospect in the hour of death, which the belief of this doctrine only can inspire.

Sir, I have been told that the God whom I worship is *all mercy*. Whether by mercy be meant *goodness in general* or *goodness exercised towards the guilty*, blessed be his name, he is all mercy. But he is not *mercy only*. He is *underived, eternal, infinite, unchangeable, omnipotent, omniscient* mercy.

I hope I may now be permitted to retire. The cause no longer stands in need of my exertions. I see, from your Miscellany, it has many powerful defenders. Mr. Plees, of the island of Jersey, has favoured me with the perusal of many beautiful essays on the subject. I hope he will favour the world with the perusal of them. The web of sophistry in which the doctrine of annihilation was involved I have unravelled; single threads of it only remain: these my friends will easily cut into small particles, and, by collecting and placing them in the focus of the sun of revelation, destroy every atom from the universe of God.

I am, Sir,

Your constant reader,  
and admirer,

J. P. ESTLIN.

#### *Error in Biographia Warringtonia.*

In the account given of Dr. Estlin, among the Warrington students (pp. 266, 267) are the following inaccuracies:—The work in which Dr. Priestley expresses his affection for him is not in his answer to Paine, but in his Remarks on Dupuis:—None of the sermons which are published separately are included in the volume of sermons:—and Dr. Aikin, who is the person alluded to in the letter to Dr. Toulmin (p. 25, col.

1, of the Mon. Repos. for January) during the time that he continued at Warrington believed the doctrine of annihilation.

GLEANINGS; OR, SELECTIONS  
AND REFLECTIONS MADE IN  
A COURSE OF GENERAL READING.

No. CLXXXII.

#### *Character of the French.*

The French (says Sir John Reresby, who visited them in 1654,) are generally soon gained and soon lost; good company, but bad friends; unable to keep a secret, and had rather lay their hands on their swords for you, than on their purse; they have more of airy than solid, and attempt better than they perform, so that it may properly enough be said of them, as Tacitus said of the Britons in his time, *In deposcendis periculis eadem audacia; in detractandis ubi advenêre eadem formido*.—The same audacity in provoking danger, and irresolution in facing it when present, is observable in both.

This old traveller remarks, very ungallantly,—The women are rather subtle than chaste, interested than virtuous; a great itch to be well clad; sometimes occasioning the neglect of one part to adorn the rest.

Travels. 8vo. 1813. p. 44.

No. CLXXXIII.

#### *The French in 1695.*

During the war between William III. and Louis XIV. the anonymous author of an *Essay on Ways and Means* thus describes the rival nation:—



"The French seem to pay themselves for all their home miseries, with their fame abroad, the majesty of their empire, splendor of their court, greatness of their monarch, and the noise of his victories; like a beast that goes merrily with a heavy burden, pleased with his fine furniture and the bells that jingle about him. For those vain appearances are to that people in the stead of ease, plenty, and all the other goods of life; though they only tend but to make their slavery more lasting."

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No. CLXXXIV.

*A Horse, a Prisoner in the Inquisition.*

Caligula would have made his horse a consul. The Inquisition would once have made a horse, a conjurer. Mr. Granger having mentioned a "wonderful juggler" in the 17th century, who "declined going to Spain for fear of the Inquisition," adds, "It is certain, that, in my remembrance, a horse, which had been taught to tell the spots upon cards, the hour of the day, &c. by significant tokens, was, together with his owner, put into the Inquisition, as if they had both dealt with the devil; but the supposed human criminal soon convinced the Inquisitors that he was an honest juggler; and that his horse was as innocent as any beast in Spain." Biog. Hist. iii. 164.

No. CLXXXV.

*The Ring in Marriage.*

*Rubric of Ed. 2.* The man shall give unto the woman a ring and other tokens of spousage, as gold or silver, laying the same upon the book, and the man, taught by the priest, shall say, With this ring I thee wed, this gold and silver I thee give," and then these other words, "with all my worldly goods I thee endow," were delivered with a more peculiar significance.

The ring at first, according to Swinburne, was not of gold, but of iron, adorned with an adamant; the metal hard and durable, signifying the durance and perpetuity of the contract. Howbeit (he says) it skilleth not at this day, what metal the ring be of: the form of it being round and without end doth import that their love should circulate and flow continually. The finger on which this ring is to be worn is the fourth finger of the left hand, next unto the little finger, because there was supposed a vein of blood to pass from thence unto the heart.

Burn's Eccles. Law. Tit. Marriage.

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No. CLXXXVI.

*Welsh Proverb.*

"The Welch" (says Andrew Marvell) "have a proverb, that *The Bible and a stone do well together*: meaning, perhaps, that if the one miss the other will hit."

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## REVIEW.

"Still pleas'd to praise, yet not afraid to blame.—POPE."

ART. I.—*British Pulpit Eloquence: a Selection of Sermons, in Chronological Order, from the Works of the most eminent Divines of Great Britain, during the Seventeenth and Eighteenth Centuries; with Biographical and Critical Notices.* Vol. I. 8vo. pp. 470. Gale, Curtis and Fenner, Paternoster Row. 1814.

The theologians whose lives and discourses compose this volume have so long enjoyed an undisputed reputation, that our praise would be superfluous if not assuming. They are aptly described in the beautiful language of an eastern sage:—*Leaders of the people by their counsels, and by their knowledge of learning meet for the people, wise and eloquent in their instructions.—All these were honoured in their generations and were the glory of their times.*

It is well observed by the anonymous editor, in his preface, that "the utility of a chronological selection of British Pulpit Eloquence cannot be doubted." He adds, that "it can scarcely fail of inspiring candidates for the ministry with the laudable ambition of excelling in their high profession, or of pointing out to them the true road to distinction." At the same time, readers of every description may indulge a curiosity, highly natural, by acquainting themselves with the style, the sentiments, and the story of those to whom other ages have listened with improvement and delight.

This Selection, passing by earlier preachers, much of whose language has now become obso-

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lete, commences with Richard Hooker, whose piety and learning adorned the reign of Elizabeth. He died in 1600, in his 47th year, taken from the world in the midst of his days. From the scarcity of incidents in the unambitious life of a retired scholar, the biographical notices of Hooker are unavoidably short. Yet the editor has condensed into the following paragraph a mass of just reputation offered to his memory by various contributors.

"Hooker has left behind him a rare character for simplicity of mind, strength of understanding, purity of heart, benevolence of life and warm and unaffected piety. His main work, the Ecclesiastical Polity, though a fragment, sprung up at once into public favour, and has maintained its place amongst standard English books. It is controversial, but not uncharitable, and abounds in deep thoughts and manly eloquence. Pope Clement VIII. pronounced of it, that 'it would get reverence by age, and that there are in it the seeds of eternity.' Three successive English sovereigns, Elizabeth, the first James and the first Charles, were professed admirers of Hooker: the last unhappy prince recommended him to the study of his son, Charles II. And his name is scarcely ever used by our best writers but with certain epithets which denote the highest respect, as Learned, or Judicious, or Venerable, or Immortal. Of his style, Bishop Lowth says, in the Preface to his Introduction to English Grammar, 'that in correctness, propriety and purity, he hath hardly ever been surpassed, or even equalled by any of his successors;' and Bishop Warburton, in his book on the Alliance between Church and State, often quotes from him, and calls him 'the excellent, the admirable, the best good man of our order.'" Pp. 3, 4.

Of Hooker's Sermons only seven have been published. The one here selected is *On Pride*, from

Habak. ii. 4. Our limits scarcely allow a quotation. We will, however, adduce the following short passage, to shew that Hooker, while he kept the noiseless tenor of his way, was not inattentive to the passing scene.

Speaking of Pride, the preacher remarks :

“ When we have examined thoroughly, what the nature of this vice is, no man knowing it can be so simple as not to see an ugly shape thereof apparent many times in rejecting honours offered, more than in the very exacting of them at the hands of men. For as Judas his care for the poor was meer covetousness ; and that frank-hearted wastfulness spoken of in the gospel, thrift ; so, there is no doubt, but that going in rags may be pride, and thrones be clothed with unfeigned humility.” P. 16.

The reign of *James* has not furnished one specimen of British Pulpit Eloquence. Of Bishop Andrews, a preacher celebrated in that age, there is, indeed, a volume of sermons. From the peculiarity of their style, which, according to Fuller, depended for its effect on the manner of the preacher, the editor probably considered them as unsuitable to his purpose. The second sermon in this Selection, which is *On the Use of Riches*, is from the pen of Chillingworth. He was born two years after the death of Hooker, and died in 1644, in his 43d year, like Hooker, a fair example of that honourable age, which is not measured by number of days, but computed by wisdom and an unspotted life. We forbear to add any quotation from the comprehensive biographical account of this extraordinary man, which precedes the sermon, as his life and writings have lately occupied not a few of our pages.

The third sermon, on the *Miracles of the Divine Mercy*, has been drawn from the copious stores of Pulpit Eloquence, in the works of Jeremy Taylor, “ the Homer of Divines,” as Mr. Granger entitles him. This sermon “ is of more than ordinary length,” chosen by the editor for “ this circumstance,” being also in his opinion, “ one of the best of the author’s sermons,” and “ answering the design of avoiding controversy.” We are aware how difficult, if not impracticable, must have been the full accomplishment of a design, so well suited to a publication like that before us. For instance, there are many Christians, we trust, an increasing number, who could not agree to “ vindicate the ways of God to man” upon the plan of the following eloquent passage, in which, as in the Divine Council of Milton,

*God the Father turns a school-divine.*

“ It was a mighty calamity that man was to undergo, when he that made him, armed himself against his creature, which would have died or turned to nothing, if he had but withdrawn the miracles and the almightiness of his power. If God had taken his arm from under him, man had perished ; but it was therefore a greater evil when God laid his arm upon him and against him, and seemed to support him that he might be longer killing him. In the midst of these sadnesses God remembered his own creature, and pitied it, and by his mercy rescued him from the hand of his power, and the sword of his justice, and the guilt of his punishment, and the disorder of his sin, and placed him in that order of good things where he ought to have stood. It was mercy that preserved the noblest of God’s creatures here below ; he who stood condemned and undone under all the other attributes of God, was only saved and rescued by his mercy : that it may be evident that ‘ God’s mer-



cy is above all his works,' and above all ours, greater than the creation, and greater than our sins." P. 80.

The biography, which introduces this sermon, will be found, we think, peculiarly worthy of perusal. The following are the editor's observations on a remarkable occurrence in the preacher's early life :

"At Oxford, Taylor's talents and worth secured general love and admiration. It is perhaps a proof of this that some eager proselytists of the Romish communion sought to convert him to popery: not unwisely was it judged, as a little before in the case of Chillingworth, that such a man would be an ornament to a religious party. Some have supposed that for a time Taylor wavered in his faith, and the opinion is rendered not improbable by the well-known warmth of his imagination and fervour of his devotion, habits of mind with which the solemn mysteries and the splendid ceremonial of the Romish church may be thought congenial, and also by the peculiar state of the religious world at that period, when it seemed unavoidable that a thinking man should lean to popery on the one side or to puritanism on the other. The historian of our English Athens gives countenance to the opinion, and seems to infer it from Taylor's intimate acquaintance with Fr. à S. Clara, a Romish priest ;\* a circumstance which really indicates only his charitable temper, and which of itself is no more a proof of his swerving from Protestantism, than the impartiality and ability with which he has in one of the most celebrated of his works stated the argument of the mis-named Anabaptists is an evidence, as has been idly conjectured, of his being of their persuasion.† But whatever temporary doubts may have disturbed his mind, it is certain that he never left the Protestant faith, and that after a very short time at least and for the whole

of his life following he considered it as the purest system of Christian doctrine. Few writers have defended it with more wisdom ; none have illustrated it with more eloquence ; and it would be difficult to find any who have adorned it by equal sanctity of life." Pp. 70, 71.

It was little to be expected that the protégé of *Laud* and the favourite chaplain of *Charles* should have understood and defended the rights of conscience and religious profession better than almost any nonconformist of his age, and have even anticipated *Locke on Toleration* by half a century. Yet such was the *Liberty of Prophecy*, first published in 1647. On the subject of this work, the editor thus happily remarks :

"A more bold or successful assertion and defence of Christian liberty was never made. It gave great offence to the Presbyterian party at the time of its appearance, and has since been sometimes reflected on by members of the Church of England, amongst whom writers have been found to suggest that Taylor was not sincere in his argument, but handled it 'to weaken Presbytery,' by introducing distractions amongst its partizans.‡ Happily for his reputation, this sinister interpretation is justified neither by the work itself nor by the author's language and conduct when he was no longer one of a vanquished party : in the episcopal chair in Ireland, as well as in his obscure retreat in Wales, he is equally the advocate of charity, peace and freedom." || Pp. 74, 75.

† "Lloyd's Mem. p. 703. Wood. Athen. Oxon. Vol. II. p. 234. Sir P. Warwick, in his *Memoires* of Charles I. thinks it fit to deny that the king had "given that countenance to Dr. Taylor's *Lib. of Proph.* which some believed he had," and the editor of the new edition of this work [Edinburgh, 1813. 8vo. p. 337. *Note*] takes up the notion of the insidiousness of its design."

|| "For a proof of this, the reader is referred to 'Rules and Advices to the Clergy of the Diocese of Down and Connor, &c. given by Jeremy Taylor,

\* "Wood, Athen. Oxon. Vol. II. p. 282."

† "ΘΕΟΛΟΓΙΑ ΕΚΛΕΚΤΙΚΗ. The Liberty of Prophecy. 4to, Sect. xviii. p. 223, &c."

A character so eminent and interesting might tempt us to forget the necessary limits of a review. With the following extract we reluctantly pass from the Biography of Jeremy Taylor:

"His elevation made no change in his character, but only enlarged the circle of its action and caused it to be better known and more admired. His learning and wisdom and eloquence did not excite greater reverence than his piety, humility and charity. He still devoted to the composition of books, for the instruction of the world and of posterity, all the time that he could spare from the duties of his high station and from his attention to public works and private beneficence. At length, having enjoyed his ecclesiastical dignities and served the church of Ireland, not more than six years, he was summoned to another state by death, on the 13th of August, in the year 1667, and was buried in the choir of the church of Down, which he built at his own expense. He left three daughters, for whom his charity had suffered him to make only a moderate provision. They had however a rich bequest in his virtues and his fame.

"Bishop Jeremy Taylor was one of the completest characters of his day. His person was uncommonly beautiful, his voice musical, his conversation pleasant, his address engaging.

"To sum up all in a few words: this great prelate had the good humour of a gentleman, the eloquence of an orator, the fancy of a poet, the acuteness of a schoolman, the profoundness of a philosopher, the wisdom of a counsellor, the sagacity of a prophet, the reason of an angel and the piety of a saint."

"The British pulpit is indebted to Jeremy Taylor, more than to any other divine, for its reformation. He was not without some of the faults of his age, but he set an example of excellencies, in the presence of which all blemishes disappear. He was 'the

Barrow of an earlier date,'† but superior to Barrow in the force of his expressions and above all in the splendour of his imagery. In some points there is a great resemblance between these two eminent orators, and one remark made by a very competent judge upon them both is strikingly just: 'Without any attempt to preserve the peculiar forms of philosophical investigation, without any habit of employing the technical language of it, without any immediate consciousness of intention to exhibit their opinions in what is called a philosophical point of view, their incidental representations of man in all the varieties of his moral powers and his social relations, have so much depth, so much precision, and so much comprehension, as would have procured them the name of philosophers, if they had not borne the different and not less honourable name of Christian teachers.'"‡ Pp. 76, 77.

An account of the farther contents of this volume we must reserve to another Number.

#### ART. II.—*Dr. Magee's Discourses and Dissertations on Atonement and Sacrifice.*

(Continued from p. 424.)

No method of interpreting scripture is more common, and none more delusive, than to read it under the influence of religious opinions which were formed in early life and have never been made the subjects of impartial and deliberate review. The fact is notorious: nor are the consequences less visibly hurtful. To this source we may fairly trace much of the sophistry and arrogance, the bitterness and rancour, by which theological controversy is frequently disgraced. Our readers will determine how far

bishop of that Diocese, at the Visitation at Lisnegarvey," printed in the supplement to the Course of Sermons, p. 207."

"\* Rust. Fan, Ser. pp. 20, 21."

† "Birch's Life of Tillotson. 2nd ed. 1753. p. 22."

‡ "Dr. Parr's Spital Sermon. 1801. 4to. Notes. p. 85."



such observations are warranted by some extracts we have laid before them from the former of these sermons of Dr. Magee's. We proceed, without further preface, to an examination of the second.

Here the preacher undertakes to inquire what "the peculiar nature and true import" of the sacrifice of the "only begotten Son of God" are. No article of Christian knowledge, as he informs his younger brethren, is, on the one hand, "of deeper concern," and, on the other, there is "none that has been more studiously involved in obscurity." The objects of Dr. M's. inquiry being thus announced, we may well expect that his own ideas will be stated with the utmost precision and distinctness.

It is matter of complaint with him that "the nature of sacrifice, as generally practised and understood, antecedent [*antecedently*] to the time of Christ, has been first examined; and from that, as a ground of explanation, the notion of Christ's sacrifice has been derived: whereas, in fact by *this*, all former sacrifices are to be interpreted; and in reference to *it* only, can they be understood."\* This allegation is perfectly unreasonable; the principle being gratuitous and the argument illogical. The Dean of Cork, and other champions of the popular doctrine of atonement, inform us that the death of Christ was as truly and properly a sacrifice as the animal sacrifices under the Mosaic law. They say, moreover, that since those sacrifices were *vicarious* and *propitiatory*, the death of Christ had

of course, the same quality and effect. The legitimate process then for settling the question, is to ascertain the point of *fact*, to investigate the character of those legal oblations to which, it is affirmed, the death of Jesus exactly corresponded. We shall soon discover that Dr. Magee is not very consistent with himself: and we are sure that the order of examination which he recommends, is the reverse of what the case demands, and has no countenance from the language or spirit of any part of the Christian scriptures.

Various theories of sacrifice have engaged the attention of many learned and thinking men.† These, together with the question, whether sacrifice be originally a divine or a human institution, we have always regarded as more curious than useful. We doubt whether there be *data* on which we can advance with any tolerable certainty: and the tendency of these investigations is to divert the mind from the topic really at issue—from the nature and degree of the analogy subsisting between the Jewish sacrifices and our Saviour's death.

Dr. Magee rests in assertion without proof when he says,‡ "It requires but little acquaintance with scripture to know, that the lesson, which it every where inculcates, is, that man by disobedience had fallen under the displeasure of his Maker; that to be reconciled to his favour, and restored to the means of acceptable obedience, a Redeemer was appointed; and that this Redeemer laid down his life, to procure for repentant sinners forgiveness and

\* Vol. I. p. 42.

† P. 43.

‡ P. 45, 46.



acceptance." In this sentence *scriptural* truth and Antichristian error are lamentably blended together; much is taken for granted which ought to have been established (were it possible) by sound evidence; and the preacher, who in other passages expresses himself as though he considered the death of Christ in the light of a *substitution*, now describes it as *procuring* forgiveness for repentant sinners.

It is difficult to acquit him of calumny when he holds forth his opponents as "desirous to reduce Christianity to a mere moral system:" nor does he render them justice when he states it to be their "favourite object" to represent our Lord's surrender of life as an *entirely* figurative sacrifice, "founded only in allusion and similitude to the sacrifices of the law." Sacrifice is defined as follows by the orthodox Cruden\*—"an offering made to God, upon his altars, by the hand of a lawful minister, to acknowledge his power, and to pay him homage. A sacrifice differs from a mere oblation in this, that in a sacrifice there must be a real change or destruction of the thing offered; whereas an oblation is but a simple offering of a gift." Comparing first of all the Jewish sacrifices with the above definition, and then the death of Christ with both, we shall perceive that our Saviour's voluntary surrender of life was in some respects a literal but in other views a figurative sacrifice. How far it either resembles the Levitical sacrifices, or varies from them, will come under our investigation when we animadvert on Dr. Magee's *Illus-*

*trations and Explanatory Dissertations.*

From the divine acceptance of Abel's sacrifice he infers "that the institution was of divine ordinance."† This is a weighty conclusion from very slender premises. But the Dean of Cork does not stop here. In the circumstance of Abel's sacrifice he finds that this rite, "as practised in the earliest ages," is connected with the sacrifice of Christ. The hypothesis is not new: Kennicott and Doddridge‡ have endeavoured to support it; but, after all, it is "the baseless fabric of a vision." In his attempts to give it currency Dr. Magee is constrained to exhibit some very singular feats of criticism on Gen. iv. 7. and Heb. xii. 24. To evade the plain, intelligible statement in the former of these texts, a statement which fully illustrates the case of Abel's and Cain's sacrifices, he alters the translation, and, instead of reading "and if thou doest not well, *SIN* lieth at the door," he renders the clause "and if thou doest not well, *a sin offering* lieth even at the door." As to the other passage—"the blood of sprinkling that speaketh better things than that of Abel"—he arbitrarily understands it of a comparison between the blood of Christ and the *blood of Abel's sacrifice*, although the blood of Abel must necessarily denote *the violent death of that righteous person*, which cried for vengeance on his murderer; while, on the contrary, the crucifixion of our Saviour was instrumental to the richest blessings. Were it the practice of Dr. Magee to explain

\* In his *Concordance*.

† P. 47, &c.

‡ *Family Expositor*. Heb. xi. (note e).

the scriptures by themselves, he would instantly discern that Gen. iv. 10. is the key to the language here employed by the writer to the Hebrews.

The Dean of Cork gives additional proof of his own ignorance of the principles of sacred criticism in his remarks on another text in this epistle: Heb. xi. 4.—“By faith Abel offered unto God *a more excellent sacrifice* than Cain,” &c.—“The words,” says he, “here translated *a more excellent sacrifice* are in an early version rendered *a much more sacrifice*, which phrase, though uncouth in form, adequately conveys the original.” We turned with eagerness to our author’s note for the name of this early version; and we learn that it is Wickliffe’s. Wickliffe translated from the Latin bibles then in common use, and did not understand the Hebrew and Greek languages sufficiently well to make his translation from them.\* Upon a matter of this kind no judicious person will defer to his authority: no sound scholar and divine will hesitate in pronouncing that Schleusner’s has *much more* weight; and Schleusner assigns, as the third sense of *πλεϊων*, *melior, præstantior, excellentior*,—which meaning he establishes by many pertinent references to the New Testament and the LXX., and agreeably to which he thus translates and expounds the text before us “*πλεϊονα θυσιαν, præstantius sacrificium quo Deus magis delectabatur*.” In the age of Wickliffe the rendering which Dr. Magee has judged proper to adopt, might be admissible. What reception it would obtain, on the part of any

of the masters of our public schools, from a boy of a certain standing, we can be at no great loss in conjecturing.

According to this writer,

“Abel, in firm reliance on the promise of God, and in obedience to his command, offered that sacrifice which had been enjoined as the religious expression of his faith; whilst Cain, disregarding the gracious assurances that had been vouchsafed, or at least disdaining to adopt the prescribed mode of manifesting his belief, possibly as not appearing to *his reason* to possess any efficacy or natural fitness, thought he had sufficiently acquitted himself of his duty, in acknowledging the general superintendence of God, and expressing his gratitude to the Supreme Benefactor, by presenting some of those good things, which he thereby confessed to have been derived from his bounty. In short, Cain, the first-born of the fall, exhibits the first fruits of his parents’ disobedience, in the arrogance and self-sufficiency of reason rejecting the aids of revelation, because they fell not within its apprehension of right. He takes the first place in the annals of Deism, and displays, in his proud rejection of sacrifice, the same spirit which, in later days, has actuated his *enlightened* followers, in rejecting the sacrifice of Christ.”†

Within the compass of our reading we have met with no similar example of gratuitous, dogmatical assertion and the true *odium theologicum*! Sooner than a class of persons whom Dr. Magee delights to vilify shall not be abused; sooner than they shall not be looked upon by the ignorant, the unreflecting and the prejudiced, who compose no small portion of mankind, as possessing “the spirit of the first-born Cain;” history is perverted for the purpose of constituting him the prototype of our author’s antagonists! The clear declarations of scripture are set aside‡: the reveries of the imagination substituted

\* Lewis’s Hist. of Translations, &c. (fol.) p. 4, &c.

† P. 52, &c.

‡ 1 John iii. 12.



for evidence and facts. Cain is rejected, not because he was a murderer, but because his sacrifice was of vegetables! Such is the divinity, such the hateful, ridiculous arrogance, of a man who, it would seem, makes loud pretensions to *humility*, and ranks among the ministers of a *Protestant* church!

He forgets that although, for the most part, the death of an animal was prescribed on occasion of transgressions of the ceremonial law, yet in some instances, and those not a few, other sacrifices were accepted. It is therefore rather generally than universally true that *without shedding of blood there is no remission*; this being a proverbial expression which we should interpret comparatively and not literally.\* Why the Levitical rites were appointed to the people of Israel, God himself has condescended to inform us; and with this information we are satisfied; "O that there were such a heart in them that they would fear me and keep my commandments always, that it might be well with them and with their children for ever!"†.

"The sacrifices of the law," argues Dr. Magee, "being preparatory to that of Christ; the law itself being but a schoolmaster to bring us to Christ; the sacred writers in the *New Testament* naturally adopt the sacrificial terms of the ceremonial service, and, by their reference to the use of them as employed under the law, clearly point out the sense in which they are to be understood in their application under the gospel. In examining, then, the meaning of such terms, when they occur in the *New Testament*, we are clearly directed to the explanation that is circumstantially given of them in the *Old*. Thus, when we find the virtue of atonement attributed to the sacrifice of Christ, in like manner

as it had been to those under the law; by attending to the representation so minutely given of it in the latter, we are enabled to comprehend its true import in the former."‡

We transcribe this passage in order that our readers may compare it with a sentence which, though already quoted, we are now constrained to bring again before their eyes. Dr. Magee, when it suits his purpose, can make the following complaint:

"The nature of sacrifice, as generally practised and understood, antecedent to the time of Christ, has been first examined; and from that as a ground of explanation the notion of Christ's sacrifice has been derived: whereas, in fact, by this all former sacrifices are to be interpreted; and in reference to it only, can they be understood."§

Thus we learn that the genuine import of Christ's sacrifice will be understood by attending to the minute representation of atonement under the law: and further that by Christ's sacrifice "all former sacrifices are to be interpreted; nay, that in reference to it only can they be understood!" These dialectics may be very convenient to the Dean of Cork: but they will scarcely pass with men who do not allow that orthodox divinity can excuse sophistical and self-destructive reasoning.

Quo teneam vultus mutantem Protea nodo?

\* \* \* \* \*

Cum rapies in jus——

Fict aper, modo avis, modo saxum, et, cum volet, arbor.

Dr. Magee does not always express himself with equal decision even upon the same topic. Though in two passages he asserts that the sacrifices of the law were designed to prefigure the sacrifice of Christ

\* P. 56, &c.

† Deut. v. 29.

‡ P. 60, 61.

§ P. 42.



and that they *were* preparatory to it,\* yet in a few sentences previous to these he had qualified the proposition, and was content with saying, "The Jewish sacrifices *seem* to have been designed, as those from the beginning had been, to prefigure that *one* which was to make atonement for all mankind."† We notice this variation merely as it proves that he writes with little consistency of plan or clearness of ideas, and that he is therefore far from being "the first of modern divines!" The questions, whether the Mosaic sacrifices illustrate, and whether they were intended to prefigure, our Saviour's death, are quite distinct. Let the Dean of Cork produce, if he can, scriptural authority for answering the latter in the affirmative.

"Of the several sacrifices under the law, that one," he remarks, "which *seems* most exactly to illustrate the sacrifice of Christ, and which is expressly compared with it by the writer to the Hebrews, is that which was offered for the whole assembly on the solemn anniversary of expiation" ‡

The argument of the writer to the Hebrews shall be discussed hereafter. We confine ourselves in this number to Dr. Magee's. The use of the verb *seems*, by a theologian of his principles and pretensions, cannot but be suspicious: and, in agreement with the confident tone he commonly employs, he should be prepared to say *I know not seems*. In truth, no case can be more unfortunate for his purpose than the ceremony of the scape-goat, which, instead of being slain, was sent into the wilderness, and whose situation and fate therefore have nothing analogous to the death of Christ.

With this observation we conclude our review of the two Discourses of the Dean of Cork on Atonement. To point out *all* their defects in reasoning and temper would extend the present article beyond our prescribed limits. His Notes, of which there is a great number and variety, will next come under our animadversion.

[The reader is requested to correct the following errors which crept into the note, p. 417 of the former part of this Review —

For "CEvum" read Ævum.

"sorbiti" — sortiti.

"planè" — plenè — Ed.]

ART. III.—*Scriptural and Philosophical Arguments to prove the Divinity of Christ, and the Necessity of Atonement.* By S. Drew, St. Austell, Cornwall. 8vo. pp. 52. St. Austell, Hennah.

ART. IV.—*The Unitarian's Serious Appeal to the Great Body of Christian Worshippers, on the Important Subjects of the Divinity of Christ and the Necessity of his Atonement.* Intended as a Reply to Mr. Samuel Drew's Dissertation (*Dissertation*) on those Subjects; and an Incitement to the Disciples of Jesus to enquire "Whether these things be so?" By Thomas Prout. 8vo. pp. 72. Plymouth, Jackson. 1813.

We have here the Unitarian controversy in the hands of two sensible but unlearned men, both we believe of humble occupations in life, and brought up in the Wesleyan school.

Mr. Drew shews that he is accustomed to think, and many of his observations display acuteness; but why should he have assumed

\* P. 60. † P. 59. ‡ P. 61.

the philosopher? He has yet to learn not only the construction of syllogisms, but also the meaning of terms. We recommend the following articles as necessary stock in trade, if he intend to pursue the metaphysical line, namely, an English Dictionary, a Treatise on Logic, and a competent and faithful surveyor of his manuscript. If he had been thus properly set up in his business, he would not have presented the public with these specimens of language and reasoning.

P. 8. "The Christian, who seeks happiness in God, not only enjoys his presence here, but *he has the fee simple of felicity, in rich reversion in eternity.*"

P. 13. "'In the beginning was the word.' Now that which was in existence at the beginning, existed antecedently to the beginning; and that which existed antecedently to the beginning, must have been without a beginning; and that which was without a beginning must be eternal—and a Being who is eternal must be God."

P. 37. "Now a perfect being cannot err, and he who cannot err, can neither do nor say any thing that is wrong; and consequently, he can find neither inducement nor occasion to falsify his word. Truth, therefore, must be essential to the nature of that Being who cannot possibly deviate from it."

P. 29, Mr. Drew argues that God could justly pardon transgressors "through a medium," and then after a parade of syllogisms, concludes, changing both the terms and the question, that "it is just in him to accept the innocent in the room of the guilty; and consequently, the injustice of the action wholly disappears."

P. 12. Where was Mr. Drew's New Testament when he could venture to put upon paper the following assertion, with the monstrous, but unmeaning, inference at the conclusion?

"His" (Christ's) "power—he declared was inherent; it was in himself. It was not derived. It was independent and essential to his nature. Christ was therefore either a great impostor, or his pretensions to that exalted character which he assumed, were real, and consequently, he was—the Christ, the Son of God."

Pp. 16, 17. As Mr. Drew forgot scripture when he penned the last passage, so he forgot that passage when he wrote the paragraph, numbered 9, on these pages.

"The term Son includes a relative idea, which implies priority of existence in the Father, and subsequence of existence in the Son. He who is a Father, must as a Father necessarily be older than his son"—"It therefore does not appear that any being who is a son, can, as a son, be eternal."—"The term Son, according to the relative ideas which we attach to it, seems therefore totally inapplicable to Christ, when we speak of his divinity."

After this, by what standard of orthodoxy will Mr. Drew prove himself sound in faith?

P. 28. Did Mr. Drew design the following as a "scriptural" or a "philosophical" argument?

"A finite Being can perform only a finite work. But Jesus, who 'heaved the mountain from a sinking world,' compressed within the short period of three painful hours, those sufferings which it would otherwise have taken the millions of the human race an eternity to endure."

Mr. Prout seems to concede the character of philosopher to his friend Drew, but to smile somewhat archly at the application of philosophy to the doctrines of the Divinity of Christ and the Atonement! He appears to us by far the better reasoner, though he makes no affectation of logic or metaphysics; and without question he is incomparably before the philosopher of St. Austell in know-

ledge of the scriptures. A few brief extracts will convince the reader that Mr. Prout is fully equipped for the field, and more than a match for his assuming neighbour.

P. 7. Mr. Prout here gives the answer of common sense to all the arguments for mystery from our ignorance.

"It is vain for the Trinitarian to talk of our want of comprehension relative to the quintessence of a pebble on the shore or a blade of grass. When he can prove that three pebbles are but one pebble—that three blades of grass are but one blade of grass—then the cases will become exactly parallel; but this cannot be proved, because it is a contradiction."

Pp. 14, 15. Mr. Prout's criticism on John i. 1, goes farther towards the discovery of its meaning than some whole volumes that we have seen upon the *Logos*.

"The apostle says, 'The Word was with God,' and common sense remarks upon it; if one real being be *with* another real being, there must be two real beings; consequently, if the word be the 'eternal God,' and the word was *with* God, it irresistibly follows, either that he was the same God with whom he was, which is absolutely impossible; or that there are two distinct and eternal Gods; which is a doctrine contrary to right reason, and the uniform language of divine revelation."

P. 20. On Mr. Drew's incautious admission, which we have already remarked upon, Mr. Prout observes with equal justness and force:

"In p. 16, Mr. Drew actually denies the Divinity of the Son of God, and by one fatal stroke cuts the thread of his own argument to prove the Divinity of Christ.—For the titles Son of God and Christ, are only two names for *one identical being*; consequently, if the Divinity of the Son of God be given up, the Divinity of Christ must be given up also:—just as whatever is not true of Simon is not true of Cephas,—

being only two names for the same individual being."

P. 38. The following is an acute, and by no means a common, though an obviously just, objection to the worship of Jesus Christ, as God.

"How very far men have deviated from the primitive simplicity of the gospel! Instead of praying to the Father in the name of Christ, they pray to Christ as God,—'O Christ hear us!'—and are not aware, perhaps, that they are violating his positive command and acting inconsistent with Christianity as a mediatorial scheme: *for if they pray to Christ, as God, they come to God without a mediator.*"

P. 59. Mr. Prout gores his opponent, quite philosophically, and we apprehend fatally.

"Mr. Drew has got into a dilemma, on one of the horns of which he must infallibly stick for ever and ever: for that which is finite cannot make satisfaction to infinite justice; therefore Christ, the man, could not give the satisfaction required:—that which is infinite and eternal cannot die; therefore Christ, the God, did not die on the cross and afford it:—it follows, neither the man nor the God, and therefore I conceive, not even the God man, ever gave any satisfaction at all."

P. 53. We wish the reflection we are about to quote could reach the understandings of those whom it most concerns:—

"'Strait is the gate and narrow is the way that leadeth unto life,' said our Lord: but how much narrower still is it made by our orthodox friends? Far from the generous latitude which it exhibits in the Evangelists—a man must measure exactly like themselves, in height and in breadth, or he cannot get along this narrow way—and little indeed must he be, both in his views of God's goodness, and in the benevolence of his own mind!"

Pp. 45—50, contain a new scheme of explaining the Proem of St. John's gospel, furnished to Mr. Prout by a friend: the prin-



ciple of it is, that the Logos, the word, was not the person of Jesus, but the message which he brought. The paper is very ingenious, but we are not satisfied that it is altogether in its proper place in Mr. Prout's pamphlet.

P. 89. Mr. Prout arraigns such as worship the man Christ Jesus, of "the unpardonable sin of idolatry." This is a phrase which, on review, his own sensible and candid mind will disapprove. It is clear that Unitarians joining in Trinitarian worship would be idolaters; but it may be well questioned whether Trinitarians, following their honest convictions, can be accounted such? At any rate, theological error is not of the nature of *sin*; nor, consistently with the charity and mercy of the gospel, can any *sin*, even though the most indubitable and flagrant sin of practice, be represented as *unpardonable*.

ART. V.—*The Prospect of Perpetual and Universal Peace: A Thanksgiving Sermon for the Conclusion of Peace with France, preached at Essex-Street Chapel, July 3, 1814, by Thomas Belsham, minister of the Chapel.* 8vo. pp. 36. Johnson and Co.

After a brief history of the overthrow of the restless and desolating power of Buonaparte, and an eulogy on the Treaty of Peace, Mr. Belsham argues the probability of the fulfilment of his text (Isaiah ii. 4. *Nation shall not rise up against nation, neither shall they learn war any more,*) in an unlimited sense, from the perfections of God, the nature of man, the actual and increasing improvement of the human race, the language of prophecy, and the certain establishment of Christianity over all the globe. The argument is weighty and the sentiment delightful.

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## POETRY.

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### *Impromptu.*

*Occasioned by the Preaching of the Reverend B. Treleven, in Poole.*

Oh! Why TRELEAVEN, with such powers as thine,  
Oh! Why not more, or why so much divine?  
While thousands on thy words delighted hung,  
And feared to lose one accent of thy tongue;  
While mute attention fixed each moistened eye,  
And beauty drooped the half-formed tear to dry;  
While lips, half opened, scarcely dared to breathe,  
And bosoms heaved with what was felt beneath;

Why, with such manly eloquence as thine,  
Deprive thy SAVIOUR of his right divine?  
Oh! Why—but hush!—Fair charity, return,  
And warm my heart with love for him I mourn:  
For though the doctrine I may disapprove,  
The saint I honour, and the man I love.

POOLE, 1814.

### *Reply.*

SPIRIT unknown! thy sweet effusion glows  
With all that generous warmth, which freedom throws

O'er the expanding elevated soul,  
 Where holy joy and piety controul,  
 Where deep devotion views with rap-  
 turous eye  
 The faithful hand which points to bliss  
 on high.  
 Fair charity has built her halcyon nest,  
 And shed her genial influence on thy  
 breast;  
 Attentive to thy suppliant call, has  
 flown,  
 And echoed all thy plaudits with her  
 own :  
 For he whose eloquence engaged thy  
 heart,  
 Will from her sacred altar ne'er de-  
 part ;  
 For Christian Charity be warmly  
 pleads,  
 Exclusively of sentiments and creeds ;  
 And every man whose interests rightly  
 tend,  
 Becomes his fellow-candidate and  
 friend.  
 To thy repeated, anxious question—  
 " Why ?"  
 Would'st thou a candid, serious reply ?  
 Consult our common oracle—and own  
 The glorious truth, that *God our God*  
*is one,*  
 Supremely, indivisibly, He reigns,  
 And independently His "right" main-  
 tains.  
 That "manly eloquence" which  
 pleased thy ear,  
 Displaying Jesus' love, would force a  
 tear,  
 But disciplined at Truth's imperious  
 shrine  
 His Faith allows "so much," and dares  
 not "more divine."

## Sonnet.

To a Lord Spiritual,

On his proposal to re-enact, against the  
*Impugners of the Trinity*, all the PAINS  
 and PENALTIES lately repealed, ex-  
 cept the punishment of Death.

*Tempora mutantur.* OVID.

*The time is out of joint.* HAMLET.

Burgess ! 'tis vain, thou liv'st an age  
 too late,  
 Thy Church—ah ! cease her perils to  
 deplore—

'Gainst heresy her *Canons* idly roar,  
 So chang'd the times since Horsley  
 bow'd to fate.

Polemic Horsley ! who, in mitred  
 state,

Each sect'ry's haunt explor'd with  
 eagle-ken :

Then dying, as must die the small  
 and great,

His mantle left thee, but denied his  
 pen.

Yet would'st thou still a holy office  
 gain ?

Straight for St. Dominic, St. David quit,  
 Haste where King Catholic *regenerates*  
 Spain ;

All pains inflict, but spare the burning  
 writ !

Then be yelep'd, for one humane con-  
 dition,

Reforming Prelate of the Inquisition.  
 J. T. R.

## The Forlorn Hope:

On a late Coalition against Mr. Smith's  
 Bill.

Burgess, alarm'd for creed of Holy  
 Church,

Lest witty heretics of faith should rob  
 it,

Left by each mitred brother in the  
 lurch,

Flies to his hope-forlorn, the faith-ful  
 Cobbet.

IGNOTUS.

On the Re-establishment of the  
 Inquisition in Spain.

[From the Morning Chronicle.]

To Spain, entranc'd in golden dreams,  
 Fair Freedom comes, and tempting  
 seems

The heavenly apparition ;

But ah ! when, waking, Spain essay'd

To hold the all enchanting shade,

She clasp'd—the Inquisition.

P.

## OBITUARY.

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*Mr. Abraham Follett.*

On Sunday, July 17th, 1814, died at Sidmouth, in the 69th year of his age, ABRAHAM FOLLETT, Gent. one of the most respectable and useful members of the old dissenting congregation in that place. Sidmouth was not only the place of his birth, but of his constant residence, and few persons were better known, especially to its natives and older inhabitants, than he was. The eldest lineal, and only resident, descendant of a very ancient family, his acquaintance with the genealogies, estates, customs, and other localities of the town and neighbourhood, was very extensive—it is no wonder, therefore, that his advice was often asked, and that he frequently had it in his power to render essential services to those who would follow it. His judgment was sound, his prudence and discernment exemplary, and his word, when once given, always to be depended on. He was cautious in forming and giving his opinions, but he was always firm in what appeared to him to be right: he was always the advocate of order and peace, and as he came, at an early period, into active life, sustained, for a long time, an honourable and upright character in the community. At an age comparatively early, he married Anne the second daughter of Thomas Pearce, Esq. of Salcombe, also a dissenter, and who for many years discharged the duties of a county magistrate with uniform ability, activity, and integrity. To this valuable woman, who was eminently distinguished

by the possession of the more amiable and domestic virtues, of whom he was deprived within a few years of their union, and to whom he was greatly attached, he was a faithful and tender husband. To his children, *nine* of whom survive to feel and to lament his removal, he was an affectionate father, a wise and able counsellor, and an experienced, judicious and steady friend. His advices and example were not lost upon his children, for his house was the abode of order and hospitality: his friends will long remember the kindness they uniformly experienced under his roof.

He had thought much, particularly in the latter years of his life, on religious matters, and was, from conviction, a Unitarian; but it was without a grain of bigotry or ill-will to those who differed ever so widely from him. His notions of religion were at all times too just to permit him in any case to separate it from morality, or to place mere faith in the room of good dispositions and good works.

It must have been their own faults if his fellow-Christians were not edified with the constancy and seriousness with which he united in the solemnities of public worship. If health permitted, he was always in his place; and it was no slight indisposition that could keep him from the house of God. In another branch of religious duty his example was also worthy of universal imitation—he was a constant observer of that sadly-neglected duty, *family-prayer*. He did not pray *extempore*; but this



did not prevent him from engaging in so proper and profitable an exercise as family devotion. He used a printed form: of these there are many excellent sets to be had; and the use of some or other of them, it is earnestly to be wished every head of a family who does not feel himself qualified to pray without one, would adopt. In all families it is desirable that such a provision should be made, as by that means, when, by absence or indisposition, the head of it is incapable of performing this important service, it may be discharged by any of the other members.

Though his habits were contemplative and sedate, and characterised by an almost instinctive aversion to any species of frivolity, yet, till he became the confirmed subject of a disease peculiarly distinguished by its effects on the spirits and by the irritability of its victims, Mr. Follett was one of the very few who, to great sagacity and decision of mind, united a remarkable gentleness and placidity of manners, and the most indulgent readiness to promote the happiness and vivacity of the young.

This worthy man had been spared to his family and the community for a long season. He had nearly attained the common boundary of human life—until the last few years his health was good—his life was peaceful and prosperous; and his death, though at length sudden and unexpected, was not particularly distressing. For several hours before his end, all pain had ceased, and a state of drowsy stupor terminated in a death so easy that the moment of his dismissal was scarcely perceived. He died with most of his children about him, and with the consolatory reflection

that by his prudent foresight and persevering industry he had comfortably provided for them all. Without any hostility to the establishment, he was a zealous and steady dissenter, and has left a proof of his attachment to the cause of nonconformity, by a liberal bequest towards the continuance of religious services amongst that body of Christians of which he was so consistent a member.

To fall asleep, and to fall asleep in Jesus, looking for a blessed immortality, is a subject not of sorrow but of joy. While it supports us amidst the ravages of time and death, may it stimulate us to be “followers of those who through faith and patience are inheriting the promises.” B.

*Mr. John Martin.*

Died the 24th of July, 1814, JOHN MARTIN, farmer, of Newland, in the parish of Keymer, Sussex. Mr. Martin lived to a good old age in great respectability of character; loved in his family, esteemed by his servants, and venerated in his neighbourhood as a man of industry, temperance, justice, friendship, and benevolence. The deceased was of a remarkably cheerful disposition; so that his friends were always happy in his company. In his religious profession he was a Christian, a steady and firm dissenter of the Unitarian denomination, and a constant attendant on the public worship of the only living and true God, as performed at the General Baptist Meeting, Ditchling. Thus he lived to the 84th year of his age, in general health and prosperity, till, after about three weeks illness, which he bore with meekness, patience and resignation, he

departed from this stage of existence in hopes of one that will be happy and eternal. He was interred, on Thursday the 28th of July, in the burying-ground belonging to the above-mentioned meeting-house; when a sermon was preached on the occasion, by the usual minister, from Heb. ix. 27. "It is appointed unto men once to die." Let all that read these words so number their days that they may apply their hearts unto wisdom.

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*M. Griesbach.*

We learn, with much regret, the death of this distinguished biblical scholar. The information is conveyed in the Review of "Schœll's Abridged History of Greek Literature," in the Appendix to the 73d volume of the *Monthly Review*, p. 450, in the following terms:—"A melancholy tribute of gratitude and admiration, which every critical student of the scriptures will re-echo, is paid at the close of the preface to the memory of the learned *Griesbach*, who lately died at Jena, in which university he was the most eminent professor. His profound comparative knowledge of manuscripts and editions, and the singular sagacity and impartiality of his verbal criticism, have given to his text of the Christian canon an oracular value. The orthodox and the heretic bow alike to the unprejudiced indifference of his dogmatism; and, where inspiration appears not to guide, *Griesbach* is now allowed to determine."

An account of *Griesbach* has been given in this work, Vol. III. pp. 1—9.

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*Mrs. Elizabeth Waters.*

On Tuesday the 9th instant died, in Bridport, much respected by

those who knew her, Mrs. ELIZABETH WATERS, daughter of the Rev. Geo. Waters, who was a native of North Britain, was educated at one of the Scotch universities, and, though not a popular preacher, merited and gained the esteem and attachment of the discerning few, by his learning, piety and liberality of sentiment. When he came to England, he was settled as a dissenting minister successively at Exeter, Modbury, Falmouth and Ashburton, in the last of which places he finished his mortal course, at an advanced age. His son, the Rev. George Waters, was educated at the New College, Hoxton, and soon after his academical studies were finished, accepted an invitation to the pastoral care of a respectable society of Protestant dissenters in Bridport. The eldest daughter, who was for many years afflicted with a mental disorder, died a few months ago; the youngest is the subject of this obituary.

The minister whose public services she constantly attended, whenever the state of her health would permit, preached her funeral sermon to a numerous and attentive auditory, on the Lord's day after her death, she having been decently interred early in the morning. The following is the account which (with a few immaterial alterations) he gave of the deceased.

"The occasion which has suggested the subject of this discourse is the recent death of a member of this Christian society, nearly arrived to the age of man, threescore years and ten, Mrs. Elizabeth Waters, the sister of my worthy predecessor in the Christian ministry. To the credit of many of this congregation, the respect which they entertained for the memory

of their beloved and much-afflicted pastor was shewn by substantial acts of kindness to the near relative he left behind him in this town, while at the same time the piety and amiableness of her disposition attracted sincere esteem and conciliated pure friendship. Secluded from much intercourse with the world, she was neither exposed to its temptations, nor had an opportunity of making those active exertions in the cause of God, truth and mankind, to which many are called by the imperious voice of duty. In her limited sphere, however, she did what she could for the benefit of others; and an apostle has confirmed, what is in itself reasonable, that, 'if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.' She possessed such generosity of soul as would have rendered her, had she with the same disposition been blessed with an affluent fortune, very extensively useful in relieving human distress.

"Mrs. Waters was exemplary in the regularity and seriousness with which she attended public worship, never absent but when prevented by sickness, and generally in her place in the house of God at the beginning of service. Her life and conduct corresponded with her holy profession; and as she walked by faith in the great principles of the gospel, so she died in hope of the accomplishment of its glorious promises. With respect to her peculiar religious sentiments I can state, from repeated conversations which have passed between us on these subjects, that she was firmly convinced of the truth of the leading doctrines of Unitarianism (in the strictest sense in which

the term is used), considering them as the pure doctrines of the gospel, 'the faith once delivered to the saints.' She at the same time exercised the most amiable candour and enlarged liberality towards Christians of every denomination. Under the last illness of our beloved sister, which was attended with much bodily pain, her mind appeared as calm as a summer's evening. Her hopes of divine acceptance and future happiness were founded on the free grace and mercy of our heavenly Father, displayed in the most attractive point of view by his well-beloved Son Jesus Christ, the messenger of the glad tidings of salvation, while she was deeply impressed with a sense of the necessity of holiness of heart and life, as an essential qualification for the heavenly kingdom. Her religious principles did not fail her in time of need. She was enabled to bear the pressure of disease, not merely with that patience which restrains from murmuring and complaint, but even with the greatest cheerfulness, speaking often, with evidently heart-felt gratitude, of the goodness of God to her, and the kindness of her friends. Prepared to die, she did not wish to live, though she was disposed to say respecting the result of her disorder, 'it is the Lord, let him do what seemeth him good.' The strength of nature being at length exhausted, she sweetly 'slept in Jesus,' to awake to the enjoyment of an eternal life.

"Too great stress is often laid on the views of persons, their hopes, or their fears, on their death bed, as proofs of the soundness or falsehood of their peculiar religious principles. The former, however,



can be no certain criterion of the latter; as instances may be produced of many Catholic as well as Protestant Christians, of every denomination, who have left the world exulting in the confidence of salvation. It has been asserted, and often repeated, that the principles of Unitarianism fail to communicate soothing consolation and seasonable support to the mind in the near views of eternity. This, however, is founded in error. The death-bed scene of Mrs. Waters has added one more to the number of well-attested facts which tend to remove such a prejudice, and evince these principles to be as efficacious at least as those of any other class of Christians in affording peace, and animating with hope, in the last trying scenes of human life."

T. H.

*Rev. Benjamin Dawson, LL. D.*

Lately, at the parsonage-house, Burgh, Suffolk, at the advanced age of 85, the Rev. BENJAMIN DAWSON, LL.D. fifty-four years resident rector of that parish.—*M. Chron. Aug. 6.*

*Mrs. Phillis Means.*

On Thursday, Aug. 11, 1814, died at Brockdish, near Harleston, Norfolk, Mrs. PHILLIS MEANS, wife of Mr. John Means, wine merchant, Rood-lane, London. By her particular request, she was interred at Worship Street, on the Thursday following, by the Rev. John Evans; who, on the Sunday Morning, improved the mournful event, in a discourse from 1 Cor. xv. 55th, 56th, and 57th verses. *O death, where is thy sting? O grave, &c.* Mr. E. concluded his sermon in these

words—"Mrs. Phillis Means, who frequently worshipped with us in this place, was the third daughter of my venerable friend, and colleague, the Rev. John Simpson, many years afternoon preacher at Worship Street, but now residing at Riverhead, in Kent; and was in the 47th year of her age when she departed this life, to the deep and lasting regret of my much esteemed friend, her surviving partner, of her dearly beloved son, as well as of her numerous relatives and acquaintances. Her mind was at an early period impressed with the importance of revealed religion. And she employed her excellent understanding in the examination of the sacred writings, so as to form those rational and enlarged views which are so favourable to genuine piety. Her disposition, naturally kind and benevolent, rendered her an object of regard and affection to all who had the happiness of knowing her. Indeed her many virtues will be long remembered, and her memory sacredly cherished. Her removal was sudden and unexpected. She was on a visit to a friend, where she had arrived on the Tuesday, and was dead on the Thursday morning! The day preceding was cheerfully and pleasantly passed; for it was hoped that her health, which had been of late very indifferent, would have been amended and recruited, by an excursion to her native county. Her death was almost instantaneous; and so easy, as to remind me of Milton's line—

A gentle wafting to eternal life!

She had laboured under a disease, for which the faculty assured her there was no effectual remedy. But sudden death was no calamity

to her. It was in this manner she wished to die; and through the goodness of Providence her wish was gratified. For HER, indeed, whose faith was so steady, and whose practice was so exemplary, DEATH had no sting, and the GRAVE, viewing her mortal remains, hath no victory! JESUS CHRIST hath brought life and immortality to light. How joyful the consideration, that we shall meet again around the throne of God, and rejoice together throughout the countless ages of ETERNITY!" J. E.

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## INTELLIGENCE.

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*Address of the Sheffield Christian Tract Society, to the Congregation of the Upper Chapel, Norfolk Street.*

Our society, consisting of scarcely more than twenty members, has been established about four years, during which period we have distributed upwards of 5000 tracts. These have been procured from the Parent Society in London, and as we wish you to aid us in a more extensive distribution, we take the liberty, before we solicit your assistance, to describe their valuable contents, confident that you cannot refuse it when made acquainted with them. Twenty-five are already published, and more are in preparation for the press.

No. 1, shews the superior excellence of religion, its utility even with respect to our worldly affairs, and the delight which all, not excepting the poorest, may feel in becoming the servants of the humble Jesus.

No. 2, is an Essay on Repentance, its nature, the absolute necessity of it, and the great danger of delaying it; and is well calculated for all classes of mankind.

No. 3, is an interesting Tale by the respected Cath. Cappe. It ex-

hibits two striking characters, "Sir Francis and Henry," the one in high, the other in humble life. It depicts the wretched misery and baneful influence of the former, because unaccompanied by virtue, and the happy contentment and usefulness of the latter, because dignified by true religion. Henry is generally understood to have been the brother of Charlotte Richardson, a poor woman at York, who, patronized by Mrs. C. has published two volumes of simple and affecting poems. That the character is drawn from life, stamps a double value upon its efficacy as an example.

No. 4, "William and Jacob" is a serious dissuasive in verse, from that vice which most easily besets the uncultivated mind in seasons of leisure from active employment, that vice which opens the way to many others, the dangerous vice of drunkenness.

Nos. 5 and 6, contain a pleasing instance of the fact that early instruction in good principles is the best antidote against temptation and sin. Though vice may for a time allure, yet good principles generally succeed in regaining their influence over the unhappy transgressor who compares



his former comfort with his present misery, and becomes a "Returning Prodigal."

No. 7, "The Twin Brothers" evinces the superiority of "Good Conduct," or a steady perseverance under all difficulties, in what is right, over what is called "Good Luck," or those adventitious circumstances, so eagerly grasped at, which seem to promise a nearer road to happiness and respectability than the rough and narrow path of direct duty.

No. 8, is a Sketch by Margaretta Dreyer, of Norwich, and as it is one more particularly fitted than any other in the collection, to such as we are now addressing, we mean those who have it in their power to aid their poorer brethren, we shall pause more closely to examine it and to sift its excellence, satisfied if haply one should be attracted to follow the example it contains. It is the "History of Emily Willis," a young person, who, educated principally in fashionable accomplishments, had never been taught to think of creatures in humbler life than herself as worthy of her notice, or to imagine that their miseries could or ought to be alleviated by such as she was. Alas! how common is this thoughtlessness! what multitudes are there, who, untaught to bless, idle away their time in useless occupations or in vain amusements. These are ignorant that a thousand pleasures are inherent in active benevolence, or they would not lavish all their valuable moments on trifling affairs. These know not that the education and improvement of their poor brethren, the comforting of the afflicted, the relief of the necessitous are accompanied

with satisfactions which far outweigh the alloyed pleasures of the world. To see knowledge and industry, where once reigned ignorance and sloth, to view health and happiness dwelling with those who were once haunted by disease and wretchedness, is what the angels love to look into, but for a man to reflect that he has participated in effecting such a change, to know that many of the beings so benefitted are filled with gratitude to their benefactor, and above all to be conscious that God regards him with an approving eye, this is indeed a foretaste of heaven. But of this enjoyment thousands are deprived, not so much from want of inclination, or of opportunity, to be active in well-doing, as from a want of thought, and due consideration, that man is not made for himself alone, but that if he will not be an unprofitable servant, he must diligently employ himself in doing good wherever his hand findeth it to do. He will soon discover that the harvest is plentiful, and that the labourers can not be too numerous. "Emily Willis" was providentially thrown into a sphere of life where she was made useful; in which objects were presented to her, whom she was taught that it was her duty and her privilege to benefit, and she soon found the luxury of doing good superior to every other luxury which she had ever previously tasted. O! that men would analyze the joys which are presented to their grasp, that they would carefully mark such as leave stings behind, and spurn them with contempt or indignation, but yield themselves wholly and cheerfully to such as are distinguished for



their permanence, and which give satisfaction not to be repented of. are inapplicable to such of the rich as are indifferent to religion.

No. 9, is a short "Dialogue" aptly proving the necessity of leaving off little faults as well as great ones, and reproving the pharisaical, or misplaced confidence of those who think themselves good Christians because they are not thieves and liars, murderers, and adulterers.

No. 10, "The Orphan Sisters" portrays the evil of favouritism in those who have the care of children—displays the destructive effects of beauty combined with vanity, and the good consequences which result from fidelity and modesty, though undorned by external advantages.

No. 11, "The Old Soldier" though too much in the style of a novel, and containing events rather too striking and *apropos*, is a pleasing history, shewing the tendency of propriety of behaviour to ensure respectability and comfort, and the evil consequences resulting from one heedless step.

No. 12, is "A Letter from a Son to his Mother," acknowledging and shewing the benefits he had derived from her early advice and instruction.

No. 13, is the picture of a man, "Henry Goodwin," contented under all troubles and mortifications. We extract a fine sentence, which is worthy of being engraved on every heart. "Remember, however, Sir," said the old man, "that by doing on several occasions rather more perhaps than the world would call my duty, I have acquired that content and peace of mind which no wealth could purchase."

No. 14, is "An Affectionate Address to the Poor," and is not

No. 15, contains "Friendly Advice to the Unlearned," which would not be ill addressed to such as are skilled in worldly arts and sciences, but are unacquainted with religion.

No. 16, on "Cruelty to Animals" is a useful and affecting history.

No. 17, is Dr. Franklin's excellent "Way to Wealth," which cannot be too well known, because it teaches in a plain and familiar way, many lessons of prudence and economy, to a class not unfrequently deficient in both.

No. 18, "The Sick Man's Friend" shews the design of Providence in afflicting man with sickness, and the advantages which may be derived from it.

No. 19, "The History of Eleanor Williams," is a most interesting tract, peculiarly useful to female servants, as it exhibits an example of those principles and that conduct which will make them most respectable and trust-worthy.

No. 20, is an Extract from a Sermon, containing the character of Elizabeth Markum, drawn from real life. She was celebrated in her neighbourhood as a "Good Wife."

Nos. 21, 22, 23, 24, and 25, are "Village Dialogues," of which we cannot speak too highly, as they comprise a most excellent collection of many things useful, both of a temporal and spiritual description. They show, too, how much good may be done by active persons even of small means, who are anxious for the improvement and welfare of their fellow-creatures. The Dialogues are remarkably well-written, interesting and

affecting. Would that they were in the hands of every villager in the kingdom. They would prove a most invaluable treasure. We can truly say the same of every one of the Tracts, of which we have presumed to give a sketch; and, imperfect as our sketch may be, we are convinced that it will more powerfully plead the cause we wish to serve than any reasoning of our own. It is indeed needless for us, when addressing a Congregation which has so zealously, and so charitably, established and supported two flourishing Sunday Schools; thereby proving undeniably their firm conviction, that "for the soul to be without knowledge it is not good." It is indeed needless for us to do more than merely to show that such useful Tracts are published, to induce you to promote their circulation. You have bestowed the power of reading, and you will not neglect to provide that proper books be put into the hands of those, at least, whom you have taught to use them. But your exertions are required in many other quarters also; and the Tracts, which we have mentioned, are such as, though intended chiefly for the lower class, may be said to suit all. The high and low, the rich and poor, the male and female, the young and old;—all ranks and all descriptions may derive from them instruction unmingled, we hope, with error; for the precepts they contain are in unison with the Book of Life, and recommend it as the best gift of God. We, therefore, boldly solicit you to contribute a subscription with ourselves—and to be active in distributing the Tracts you will receive for your money; knowing, as we do, that very beneficial effects have already resulted from them, and must inevitably farther result from their general perusal. The Subscriptions are proposed to be low, in order to interest more hands in the great work of distribution, and to spread wider the indescribable pleasure arising from the performance of a good action. Despise not, we beseech you, the plan which we propose, because the instruments we use are weak and feeble; for a single tract may be found sufficiently efficacious to arrest the vicious in his high career, to soothe the afflicted, and to arouse the lukewarm. God does not always speak in the thunder and the storm—he more frequently makes known his will by the still small voice; and the means we recommend to your adoption may be fruitful in blessings, when more ostentatious and more costly measures might be of no avail.

Signed by order of the Society,  
SAMUEL FOX, Secretary.

N.B. Nos. 1, 7, 13, 14, 15, 18, 21, 22, 23, 24, and 25, are by M. Hughes. The rest, not before attributed, are either anonymous, or have initials only.

✠ The Subscriptions are from 6d. per month upwards. They are paid at the School-room, and Tracts to the amount delivered immediately. Subscribers, preferring to pay half-yearly, or annually, may do so, and receive their Tracts at the same time.

*Southern Unitarian Society.*  
The Anniversary Meeting of the SOUTHERN UNITARIAN SOCIETY took place at Southampton, on Wednesday, June 29th. The morning service was opened by

the Rev. Russell Scott, of Portsmouth: after which, the *Humanity of Jesus* was ably maintained by the Rev. Mr. Gilchrist, in a sermon, which will shortly be made public. The Rev. Mr. Fox, of Chichester, introduced the evening service, and the Rev. Mr. Treleven, of Dorchester, delivered a very energetic discourse on the Oneness and Supremacy of Jehovah from the apostolic declaration—that “to us there is but one God, the Father.” Both the services were respectably attended. Several new members were added to the society: and Mr. Fullagar was requested to fill the offices of Secretary and Treasurer for the ensuing year. The place of meeting next year was not definitely fixed: but Mr. Treleven kindly promised to favour the society with a discourse on the occasion.

*Dudley Double Lecture.*

On Whit Tuesday, May 31st, the Annual Meeting of Ministers, distinguished by the name of “the Double Lecture,” took place at Dudley. The Rev. Dr. Toulmin of Birmingham introduced the service with prayer. The Rev. Timothy Davis, of Coventry, and the Rev. Benjamin Carpenter, of Stourbridge preached: the former on Luke xxiv. 47, “—beginning at Jerusalem;”—the latter on Thessalonians iii. 8. “For now we live, if ye stand fast in the Lord.” Mr. Carpenter concluded with prayer. Fourteen ministers were present, and the congregation was more numerous than it had been on a similar occasion for upwards of twenty years. Mr. Carpenter closed his discourse in

these impressive and affecting terms:—“Every instance in which we find that our ministry has been attended with success, in which we behold our hearers adorning the doctrine which they profess, will cause us to ‘live.’ Not that the ministers of religion are less mortal than others, not that their lives are protracted to a longer period than those of their fellow Christians. No: probably their studies and their sedentary habits render their continuance upon earth of shorter duration. Of the ministers who usually attended this lecture thirty years ago, not one survives, except the person who now addresses you. Within that period nearly twenty ministers have died, who resided within twelve miles of this place, ‘and I, even I only, am left alone to tell you.’ I could recount the labours and expatiate on the worth of many of our venerable fathers and respected brethren: but they live, I doubt not, in the recollection of others as well as of myself. ‘Our fathers, where are they? and the prophets, do they live for ever?’ They have entered into their rest and their works do follow them. And soon the same observation will be made respecting us, at least respecting some of us. The places which now know us will know us no more. We shall leave our stations and our offices in the church of Christ, and our works, of what ever kind they are, will follow us.—And as this may probably be the last time that I shall address you on this occasion, I wish to record it, as the result of all my inquiries, and as what I trust is also the conviction of my hearers, that—love to God, charity to



man, purity and humility are the sum and substance of religion; and that he who possesses these, whatever mistaken opinions he may form, shall never fall, but an entrance shall be administered unto him abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ: but that he who lacketh these things, whatever his faith or profession may be, is blind, and cannot see afar off."

J. H. B.

#### *Protestants in France.*

It appears from the *Almanack of the Protestants*, of which an account is given in a French work, by Salgues, entitled *De Paris*, &c. published last year, and reviewed in the Appendix to the 73d vol. of Monthly Review, p. 528—537, — "that Old France possesses seventy-eight consistorial reformed churches, and seven chapels of ease, which employ one hundred and seventy pastors. Most of these clergy also officiate in some neighbouring village, where the meeting for worship is held in the open air, or in a private house."

#### *Slave Trade.*

In the Morning Chronicle, Thursday, August 11, 1814, is a list of the petitions to the H. use of Commons, on the subject of the Slave Trade, which arrived in London from June 29 to July 30, 1814, amounting in number to 861, and containing upwards of 755,000 signatures.

#### *General Association of the Unitarians of Scotland.*

On Sunday and Monday, May

the 1st and 2nd. 1814, was held at the Unitarian Chapel, in Glasgow, the second General Annual Association of the Unitarians of Scotland. Delegates were present from Edinburgh, Paisley, Carlisle, Hamilton, Port-Glasgow and Dalry. The morning service on the sabbath was conducted by the Rev. T. S. Smith, of Edinburgh, who delivered a discourse on the doctrine of election. The Rev. J. Yates, of Glasgow, preached in the afternoon, on the Justice of God, and Mr. Smith the annual sermon before the association in the evening, from the first epistle to the Corinthians, viiith chapter, and 6th verse, "But to us, there is but one God, the Father." The object of the sermon was to shew that the doctrines of the Trinity, and the Divine Unity are incompatible.

After the morning service, the brethren from the country, and many of the friends in Glasgow, of both sexes, partook of some refreshment. About thirty persons were present. At the close of the afternoon service also, the brethren to the number of fifty drank tea together.

On Monday the society met at one o'clock to transact the business of the association. The meeting commenced with singing and prayer, after which the report of the committee for the past year was read by Mr. George Harris. It commenced by tracing the origin of the society, and giving a short account of the last meeting. It stated, that in the course of the last year about thirteen hundred tracts, on the principles of Unitarianism had been distributed and sold by the association, the Glasgow, and Edinburgh Funds; that Mr.

Smith had in the last autumn taken a missionary tour through part of the West of Scotland, visiting and preaching to the brethren in many places; that there were at present twenty-two corresponding members of the association, and that intelligence had been received from sixteen of them respecting the state and progress of Unitarianism in their respective neighbourhoods. The report went on to impress on the minds of the members of the association, the importance of having a permanent missionary in Scotland, hoping that this might be accomplished even at present, if some aid could be procured from the London Unitarian Fund. An account of the state of the funds of the society was then given, and the report concluded by earnestly exhorting the members to establish in their respective neighbourhoods, Penny Weekly Societies, in aid of the important objects of the association.

The following intelligence respecting the state of Unitarianism at the undermentioned places is extracted from the report of the committee.

At Dundee, "the state of the society is nearly the same as it was last year. Upon the whole, however, it is increasing; slowly it is true, but still it must be said to be in a flourishing condition. We are very unanimous."

At Tillicoultry, there are a few friends, who seem disposed to support any measures that may be adopted by the association.

At Edinburgh, "the prospects of the society are encouraging. The evening lectures delivered during the last summer appear to have produced some effect on the

public mind. Many who used to have an unfavourable opinion of the society, are now heard to speak of it with respect, and indeed a great deal of that odium, which was formerly attached to the name of Unitarian is removed, and we trust it is still daily diminishing. We attribute this welcome change partly to the passing of the bill in favour of Unitarians, partly to the society having acquired a more organized state, and partly to their having obtained lately a much more respectable place of worship than the one they formerly occupied. There are now hardly ever less than two hundred hearers of an afternoon, and often more than that number. Mr. Smith is forming a Sunday school for the instruction of the youthful part of the congregation, and any others who will attend, in the principles of morality and religion, and he designs to deliver, during some of the summer months, an evening lecture once a fortnight, at Leith."

At Jedburgh, and in the neighbourhood, there are several friends to the cause, who rejoice in its prosperity, and who are willing and anxious to do every thing in their power to promote it.

At Melross, "there is a small society, the number of which has been lately reduced by emigration and death."

At Falkirk, "there are some who make an open avowal of their attachment to the rational and benevolent principles of Unitarianism, but there are still more who embrace the principles, but do not confess it, for fear of being put out of the synagogue."

At Carlisle, "there are about fifty, who are favourable to the



principles of Unitarianism, and there is a general disposition in the place to hear the doctrines stated and insisted on. The cause languishes here for want of a leader or preacher, and if it were possible we would earnestly pray that the association could send a proper person to help us. Could a man of prudence and ability settle here, or at Lanark, and take a circuit through four or five of the neighbouring parishes, once a month, the cause might receive the greatest service from such a measure. On Sundays, at present, we must either stop at home, or should we go to church, we must hear many things very disagreeable."

At Glasgow, the cause is in a flourishing state. The respectable and learned pastor there writes, "In complying with the request of your committee, that I should send an account of the progress and prospects of the Unitarian congregation in Glasgow, I am far from being oppressed either with dissatisfaction as to the past, or with despondency respecting the future. Since the time when I first became connected with them, they have, I trust, been advancing steadily, not only in numbers, but respectability, in knowledge, in liberality, and in all moral and religious attainments. Although large accessions of avowed Unitarians cannot be expected, there is reason to believe, that the firm, yet modest avowal of their principles by our congregation, may be of far greater service to the cause of truth, by exciting and aiding the spirit of inquiry among serious Christians of all denominations, and thus introducing the holy and

cheering views of Unitarianism into the heart of the most orthodox sects. It is generally remarked that the unjust and unthinking asperity with which Unitarians have been regarded is now fast wearing away, and that those who have any religious conviction at all, are little averse to a serious examination of our opinions. On considering the behaviour of our orthodox brethren, so far as it has come under my notice, I think we have in general great reason to admire them for their moderation. One of the greatest improvements that have lately taken place in the circumstances of our congregation is, the introduction of a vestry-library, which is much used. Any donations of book or pamphlets either on religious, or any other useful subjects will be gratefully received."

At Paisley, "the state of the society is very nearly the same as it was last year. We cannot say that our regular attendants are increased, nor can they be expected to increase much at present. Perhaps, however, the labours of Mr. Wright, whom we expect some time with us, may awake to a sense of duty some of the lukewarm brethren in the same faith. That his labours may have this happy effect is our ardent wish, as well for the spread of the truth, as for their sakes, whom we consider deficient in a consistent and conscientious avowal of the truth. The brethren have established a fund in aid of the association, designated, the Paisley Unitarian Fund, and Mr. Wright is expected to preach a sermon in behalf of this new institution."

At Port Glasgow, "the avowed professors of rational Christianity



are comparatively few in number. they can contribute to that object."\* G. H.

Several, however, are on the search after truth, and there is great reason to hope that the small seed sown, will in time produce a plentiful harvest. Bigotry and intolerance are gradually dispelling."

At the close of the report Mr. William Ross, delegate from Carlisle, was elected president of the meeting; and on the motion of the Rev. J. Yates, seconded by the Rev. T. S. Smith, and carried unanimously, the committee for the ensuing year to consist of the following persons in Glasgow:

James Ross, James Hedderwick, Thomas Mochrie, John Lawson, C. Plenderleith, James H. Burns, Allan Glen, William Shirley, Treasurer, George Harris, Secretary.

Thanks were then voted to the last committee, and particularly to Mr. Smith, the secretary, for his very able and unwearied services; Mr. Smith was unanimously requested to print his sermon preached before the society. The two following motions were carried unanimously, after which the meeting adjourned. Resolved, "That this meeting, earnestly recommend to all the societies and individuals connected with it, to pay a most strict attention to the time set apart for public worship, in the respective churches." Resolved, "That the Secretary of the association be requested to write to the secretary of the London Fund, to know if the Fund would contribute, and how much, to the support of a permanent Missionary for Scotland; and likewise that the friends at Carlisle and Lanark be requested to inform the committee how much

#### Ordination of the Rev. Thomas Sadler.

On Sunday, August 31, 1814, the Rev. Thomas Sadler was settled as pastor over the flourishing congregation of General Baptists at Horsham, in Sussex. He had been assistant preacher for several years to his much respected father-in-law, the Rev. John Dendy, who, having laboured amongst them for a considerable period much to their satisfaction, was removed from them during May last, in the 60th year of his age. The Rev. Sampson Kingsford was invited to co-operate in the business of the day, but on account of the distance was obliged to decline it. The Rev. John Evans was therefore requested to take both the services: he addressed his former pupil, the minister, in the morning, from 2 Tim. iv. 5, *Make full proof of thy ministry*; and he preached to the people in the afternoon from 1 Thess. v. 13, *Be at peace among yourselves*. Three deacons were also chosen and settled among them. The whole concluded with the administration of the Lord's supper, in remembrance of the absent Saviour,

\* At five o'clock, the members and friends to the association dined together at the George Hotel, George's Square, the Rev. James Yates in the chair. Seventy-one persons sat down to dinner. After dinner two hundred and thirty-seven copies of Mr. Smith's sermon were subscribed for; and Mr. Yates was requested, by the Glasgow and Edinburgh Unitarian Funds to write a reply to Mr. Wardlaw's Discourses, just published, on what he has termed the "Socinian Controversy."—Ed.

and for the promotion of that love which ought ever to subsist between brethren. The meeting was crowded, numbers coming from distant parts of the country; and every thing being conducted in a spirit of harmony and affection, bade fair for the welfare and prosperity of the church. *Be ye kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit, serving the Lord.*

*The Address of the Three Denominations of Dissenting Ministers to the Prince Regent.*

On Thursday, July 28, 1814, a Deputation of Dissenting ministers waited upon his Royal Highness the Prince Regent, at Carlton House, with the following Address on the restoration of peace. Dr. John Rippon read the Address, and the whole deputation were most graciously received.

THE ADDRESS.

*May it please your Royal Highness,*

We, his Majesty's dutiful and loyal subjects, the general body of Protestant Dissenting Ministers of the three denominations, residing in and about the cities of London and Westminster, humbly approach your royal highness to offer our cordial congratulations on the restoration of peace among the most powerful nations of the world. We adore the hand of Providence in the events which have recently occurred, and which have crowned the regency of your royal highness with unparalleled splendour.

As ministers of the God of love and peace, we cannot but feel a peculiar satisfaction in the termi-

nation of a dreadful war, which has for many years convulsed and desolated Europe; and we hope and trust that the period will speedily arrive, when the hostilities in which we are still unhappily engaged shall cease, and the reign of universal harmony and concord be established.

Nor do we less rejoice in those principles of equity and moderation so honourable to your royal highness's government, upon which peace has been concluded. May the great event which calls forth our congratulation, prove an era, from which the powers, who have now sheathed the sword, shall date the commencement of a lasting reconciliation! And may the nations of Europe have henceforth no contention, excepting that of rivalling each other in most effectually cultivating the arts of peace, the progress of civil and religious liberty, the advancement of true religion, the diffusion of the holy scriptures, the education of the poor, and all those benevolent objects which have employed the anxious attention of his majesty's subjects, even in a season of war, privation and calamity, and in their zeal for which they have proposed an instructive example to the whole world.

As Men, as Britons, as Christians, and above all as Christian Ministers, we have considered it as one of the greatest glories of his majesty's reign, that Britain, the first of commercial nations, has voluntarily decreed the abolition of the African Slave Trade. We cannot, however, conceal from your royal highness, that the renewal of it by France, which, in its consequences, threatens to defeat the great object which our



country had in view, has thrown a shade over those days of hope and rejoicing, and would have even damped the ardour of our present congratulations, had not our minds been relieved by your royal highness's declared determination, to employ your unremitting exertions at the approaching congress, for the total and universal abolition of that detested traffic. From the character and conduct of the sovereigns who shall there be assembled, we likewise trust that the rights of our Protestant brethren in Catholic countries, will become the objects of care and protection.

None of his majesty's subjects are, Sir, more truly attached to those principles which placed the august house of Brunswick on the throne of these realms, or more loyal and affectionate towards our sovereign's person and government, than the Protestant Dissenters; and it is with grateful pleasure we acknowledge, that a considerable accession has been made, during his majesty's reign, to the privileges which we and their other ministers enjoy. At all times shall we be found zealous in recommending, by precept and example, those principles and that conduct with which the well being and improvement of society are essentially connected, and which may render those under our influence good men and good subjects.

To the King of kings have our earnest supplications been incessantly addressed, for the removal of the indisposition under which his majesty labours, and for his restoration to the consolations of his family, and to the discharge of the duties of his high and im-

portant station. Our prayers are also constantly offered up for the blessing of God on your royal highness, that you may long enjoy a life of health, usefulness and honour; that in every circumstance which can lighten the weight of government your personal felicity may increase; and that when you are removed from presiding over a *free, united and flourishing people*, you may be admitted to the possession of an immortal and unfading crown.

Subscribed by order,  
and on behalf of the General Body,

*John Rippon, D. D.*

*Thomas Taylor.*

*Thomas Morgan.*

*Joseph Brooksbank.*

*Joshua Webb.*

*Thomas Thomas.*

*William Newman.*

*Joseph L. Touers.*

*John Pye Smith, D. D.*

*John Coates.*

*William B. Collyer, D. D.*

*Joseph Barrett.*

*Robert Aspland.*

*William Austin.*

*John Hawkesly.*

*Thomas Griffin.*

*James Gilchrist.*

*George Smallfield.*

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*Answer of the Prince Regent to the Address.*

I receive with great satisfaction your congratulations on the restoration of peace, and on the prospect now happily afforded to the nations of Europe, which have so long suffered from the calamities of war.

The sentiments which you have expressed towards his majesty, are highly acceptable to me.

I rely with confidence on your



steady attachment to his majesty's person and government; and you may be assured of my firm adherence to those principles of Civil and Religious Liberty, which led to the establishment of the House of Brunswick on the British throne.

#### Manchester New College, York.

The following congregational collections have been made for the benefit of this institution:

At Elland, by the Rev. Josiah Townsend . . . . .	l.	s.	d.
At Gainsborough, by the Rev. J. and C. N. Heincken . . . . .	5	0	0
At Newcastle on Tyne, by the Rev. Wm. Turner . . . . .	8	9	0
At Chesterfield, by the Rev. Geo. Kenrick . . . . .	15	1	0
	£29	11	0

The following Benefactions have been likewise received.

Joseph Gundry, Bridport . . . . .	5	0	0
Rev. Mr. Austis, Ditto . . . . .	2	0	0
Geo. Wm. Wood, Esq. Manchester . . . . .	31	10	0
John Taylor, Esq. Moseley Hall, Birmingham . . . . .	100	0	0
Robert Phillips, Esq. Park, near Manchester . . . . .	200	0	0
	£338	10	0

GEO. WM. WOOD.

#### Unitarianism in Southampton.

(In a Letter to the Editor.)

Southampton, July 6, 1814.

MY DEAR SIR,

I cannot withhold from you a short account of our proceedings in this town, relative to our attempt to introduce the belief and worship of the *One God* in opposition to the present (almost general) practice of worshipping *three Gods*, and which I conceive to be both irrational and unscriptural, dishonourable to God and injurious to man.

I have deferred the relation of this account till the present week, in consequence of the meeting of our friends from the neighbouring towns, that I

might be able to speak of our state and prospects with greater certainty.

You know, my friend, that I am in principle a Unitarian; and after a residence of nearly twelve months in this place, I could not meet with any society of Christians with whom I could cordially unite. I therefore determined to erect a temple to the one only living and true God.

I was informed that there was not a single Unitarian in the town besides myself, and the acquaintance I had formed with a few respectable families rather tended to confirm this account. Nevertheless, I was resolved to bring the matter to issue—I knew that I could lose nothing, and might gain much. I therefore advertised in our weekly paper, that a meeting would be held, of such persons who were desirous of assisting in the formation of a society for the worship of God upon the principles of the Unitarians.

I was surprised, but not in the least discouraged, that only one person in Southen, and one from Rumsey, attended this meeting.

I called another meeting, but with no greater success, if success it may be called. But recollecting the encouragement of our great Master, "that where two or three are gathered together" in support of his cause, he has promised his assistance, I determined, in conjunction with my associates, to open a place of worship. I will candidly acknowledge that if I had not been satisfied in my own mind that truth was on my side, and would sooner or later prevail, and triumph over all opposition, I should have given way, and been borne down by the current of popular opinion and prejudice.

This consideration supported me, and I took a large room in the town, and opened it on the first Sunday in November last, by advertisement in our weekly paper, and not being able from the paucity of our labourers to procure assistance, I resolved to officiate myself.

I had a very respectable auditory, which has continued to the present time.

There is no deficiency of zeal or candour, and I have the pleasing reflection of having done much good,

considering our scanty means. We have now taken a small building in the centre of the town, which we are fitting up, and hope to be able to perform divine service therein, in about two months.

I mention these particulars, chiefly for the encouragement of our friends who are dispersed throughout the country, to excite a proper spirit in them, and no longer to attend places of worship where the true God, in unity forms no part of the service.

Ever yours,

B. TRAVERS.

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*An Oration, delivered at Southampton, on the 7th July, 1814, upon laying the first stone of the Unitarian Chapel, the day appointed by Government for a General Thanksgiving on account of the Peace.*

MY CHRISTIAN FRIENDS,

Our most grateful acknowledgments are justly due to Almighty God, the Sovereign Ruler of nations, in having granted rest and peace to the contending powers of Europe. Let us join the general triumph with hearts of joy and songs of praise.

And can we fix upon a day more appropriate than this, for laying the first stone of a temple which is to be set apart to the worship of the one only living and true God?

To others, there may be Lords many, and Gods many—but it is our peculiar privilege, our unrivalled dis-

tingtion, that, discarding all mysteries, and deprecating the belief of doctrines which have no foundation either in reason or in scripture, we profess our conviction of the unoriginated existence and providential care of the great Jehovah and of him alone, who is the Creator of all things, visible and invisible, the King of kings, and the Lord of lords, and to whom be ascribed as is most justly due, all honour and glory, thanksgiving and praise, through the endless ages of eternity.

And let no one presume to say, that because we refuse to receive for doctrines the commandments of men, which assert the divinity of Jesus Christ and the Holy Ghost, and claim for these two persons equal homage with God the Father (who is God over all, blessed for evermore) that this is not a Christian church; for it rests upon the foundation of the prophets and the apostles, Jesus Christ himself being the chief corner stone, and it shall stand, and become a holy temple to the Lord, for it is fitly framed together.

To your enlightened understanding, your persevering zeal, and your liberal exertions, is this building to be ascribed, which has for its object the glory of God and the happiness of our fellow creatures, by the diffusion of Christian truth.

Most gracious God, we humbly bow at thy footstool, and earnestly implore thy blessing upon this our pious undertaking. May our united exertions echo back the joyful tidings of the gospel, which proclaim peace on earth and good will to man. Our Father, &c.



## MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

*The Christian's Survey of the Political World.*

A great question has been under discussion for a considerable time in the house of commons at Paris, and its termination is no small indication of the power of the ministers, and the little progress that France has made towards the acquisition of rational liberty. The question was the liberty of the press: a question, on which our readers will find no difficulty, if they have studied the admirable work of Milton on this subject; and, if they have not done it, we recommend it to their instant perusal. It is a satisfaction, however, that this great question has been discussed on a theatre of such consequence: for many of the eloquent speeches delivered on this occasion are ordered to be printed; and as the French language is universal in Europe, all its nations will feel an interest in the debate.

The liberty of the press is like the liberty of speech, a power that may be abused: but because of the abuse are we to impose such shackles upon it as shall prevent the freeman from uttering a sentiment which may hurt the feelings of base and corrupt minds? What should we say to the father of a family, who, to repress the sallies of a lively child, should order, that before speaking aloud it should come first and whisper every thing to him? The child would evidently be brought up to speak grammatically correct, and its words would be moulded to its father's wishes: but adieu to the liveliness of imagination, and to every thing that charms us in youth. Thus shackled in its infancy, it would pass through life in chains. The freedom of the press requires exactly the same restraints as freedom of speech. We do not gag the mouth, but we

make it answerable for its words: and in the same manner ought a man to be answerable for the utterance of his mind, whether he does it by the voice or by committing his thoughts to paper.

But the French have determined otherwise by a majority of fifty-seven votes in a house of two hundred and seventeen. It is something, that the minority was so strong, that there were eighty persons who had the courage to oppose the minister. In the debate the minority had evidently the advantage, and their arguments will be felt for a short time by the volatile nation: but it is not impossible that they will soon be accustomed to the system established by law, and hug their chains. The minister gave way a little to make his dose the more palatable; and having gained his point so far, he is more likely hereafter to increase, not to diminish his restraints.

The censorship is established for all writings of twenty sheets and under. The opinions of the members of the house are free. The law is limited in its duration to the end of the session of 1816.

Thus the crown is in complete possession of all the news-papers and periodical writings; and we may judge of the effects of such a law, by considering what would be our state, if every pamphlet relative to the Bank, the India-house, the Slave Trade, the test act, and a variety of important discussions, had been previously to publication submitted to an agent of the minister. The exercise of this power will doubtless be lenient at first; but, as the Bourbons feel their strength, it is not to be expected that they would permit



the publication of an article in their news-papers reflecting upon the administration of government.

The expediency of a censorship is justified on the present situation of affairs, and the evils produced by the freedom of the press in the first stages of the revolution. But they, who argued from the abuses committed at that period, forgot that this evil arose not from the freedom of the press, but from the evil dispositions of a people who had just broken their chains, and who were smarting under the yoke of the tyranny they had so long endured. It is not uncommon, even in England, to judge of these atrocities abstractedly, not considering the state of the people by whom they were perpetrated. Had France enjoyed the same freedom that has prevailed in England since the revolution, no such revolution as theirs could have taken place. But they had been kept by the court as much in ignorance as possible. The news-papers that went into the provinces were meagre publications dictated by the minister of the day. To speak freely on the measures of government was a crime, and a Bastille was held out *in terrorem* to the people at large. Hence secretly publications were diffused among certain classes, and discontent was excited. Subjects were not fairly argued; and the slave, when he broke his chains, acted as slaves ever will do, and affording a lesson to tyranny by which, if it is corrected, the horrible sufferings of king and people may be beneficial to the future generations.

In such a question it was natural that England would be frequently alluded to, and the minister gave a curious account of our government, which, according to him, is the strongest in the world. "The parliament (he says) exercises an overruling authority, before which every one must be silent, every thing gives way. This power is exercised by the majority, which gives the law, settles upon all places, engrosses all power. This majority makes the

law, the accusation, the sentence, and finally executes it. Against such an energy of authority, it is necessary to give the people a kind of compensation; or a government so vigorous, if not pressed upon by another force, would no doubt end by destroying itself. England maintains the liberty of the press by means which we know not how to imitate. The prisoner there lives and dies in prison, abandoned by all. Such modes ought not to be envied. Here the prisoner is an object of interest. He receives the visits and the consolations of friendship. In France liberty is more moderate, and our manners are gentler. In England the laws repressive of defamation are supported by terrible means. Libel is punished by sentences which ruin individuals, which cause them to die in prison: for offenders are often subjected to fines beyond all proportion to their fortunes. In France the judges are more mild, they sometimes look to the accused alone, they consider the deplorable situation of his family." Such is the opinion publicly declared by a minister of France on our law of libel. Let us lament that their censorship will prevent a fair trial being made on this subject between the two countries. If their judges are really milder than ours, we should be very glad, that ours might take a lesson from them: for justice ought to be administered with mercy; and the malice of the libeller is not so injurious to society as malice if it is found in the seat of justice.

A still more melancholy subject intrudes itself in the affairs of France. The veneration of the present sovereign for the pretended mother of God has already been noticed: it has displayed itself in a still more offensive manner. There is a day in the Romish calendar, fixed for the festival of the Assumption of their blessed Virgin, mother of God, into heaven. This festival for many years has fallen into disuse; by a proclamation of Louis the XVIIIth it is

revived with all its pristine absurdities. France, he tells his people in this proclamation, has been for ever consecrated "to the mother of God, as a special patroness." On which account he orders that "on the day of the assumption of the most holy Virgin there shall be a procession, in all possible splendour, in which the several judicial and military authorities shall take part, in all the parochial and other churches of the kingdom." They, who have not seen a procession, are to be informed, that this splendour means the habiting of the priests in rich garments; the dressing out of all their dolls, particularly the doll that represents the mother of God; the lighting-up of the altars in the church, and dressing them out with ribbands and garlands; the carrying about of large lighted wax candles; and all this is accompanied with singings and genuflexions, and all the pomp and parade of ancient idolatry. We call this an enlightened age; but what must we think of France, if it can be brought again to this mummery? However, let not the Protestant boast too much; for, if he adores the humble Jesus as God, how can he be offended with the Romanist for terming his mother the mother of God. The moment we quit the true faith, the belief of one only God, the God and Father of our Lord Jesus Christ, the door is open for every idle conceit which can be engendered by a depraved imagination.

The two houses addressed their sovereign on his exposé, and received a most gracious answer, in which he speaks agreeably with the ancient forms of the love he bears to his subjects, which is that of a father to his children. This idea frequently occurs in their history, and is suited only for children. For a king and a father are two different characters. The glory of a father is to bestow favours upon his children, and for their benefit he deprives himself of many gratifications. But the king does not be-

stow on his subjects, but receives from them the means of his own subsistence. If he lives honestly and justly upon his allowance, and his patrimony, this is what his subjects require from him; and the places in his gift, if they are not conferred on worthy objects, are so many instances of breaches of trust. The kingly character is a very exalted one, and if truly supported is worthy of all commendation: but it is a trust, and is to be judged as all other trusts, and it is the glory of a king to have in view at all times the benefit of his subjects, by performing the duties of his trust with honesty, loyalty and integrity.

If France presents to us so discouraging a prospect, what are we to think of Spain, where the sufferings it has undergone have not taught the people to entertain true sentiments of liberty. The horrible tribunal of the Inquisition is set up again, and the proclamation of the king for this purpose has reached this country. The very name of this wicked institution carries with it every thing distressing to an honourable mind: yet the manner of its re-establishment is more particularly degrading to the troops of Great Britain, which performed such gallant deeds for the restoration of the sovereign to his country. The king feels, it seems, the dignity of his title: as the Catholic king he must support the Catholic religion; and his subjects have been in great danger from the contamination of the soil by the number of heretics, who had for several years past been so intimately mixed with his people. To prevent the mischiefs, that must have arisen in the royal apprehension, a strict search must be made after heresy: and now is the time to prevent its taking deep root. We are brought in fact to contemplate the origin of this iniquitous tribunal; and, if they follow the precedent set before them, dreadful will be its effects. But we will hope that the times are too enlightened to bear the horrid



scenes, which were then displayed, and in fact, the proclamation speaks of some new regulations to take place in the conduct of this unholy office. Public burnings will hardly be revived; but who can say, how many persons will be doomed to wear out their lives in the dungeons of the office, and to suffer the tortures of the secret tribunal. Soldiers are bad missionaries, yet surely the Spaniards, who have fought side by side with the heretic cannot but feel some compassion for the sufferings he may undergo from the unrelenting malice and savage barbarity of the priest.

From these melancholy results of the peace, our eye is turned to the North, and there as great a wound is inflicted on civil, as in the south on religious liberty. The war is begun between Sweden and Norway, and state papers of high importance have been given to the public, stating the communications between the allied powers by their commissioners and the king of Norway. On the part of the former it is stated, that "the cessation of Norway was guaranteed by the four powers, allies of Sweden. That decree of policy was irrevocably fixed. The allied sovereigns consider the union of Norway and Sweden as one of the bases of the new system of equilibrium, as a branch of indemnities, which it is impossible to replace by any other." To this the king replies, "that the Norwegian nation, delivered from the oath of fidelity to the king of Denmark, and not acknowledging his power to cede them in full sovereignty and property to the king of Sweden, wish to avail themselves of those rights, which, in similar cases, belong according to public opinion, to every nation." His majesty, however, foreseeing the evils of a conflict, is willing to resign his pretensions, but only into the hands of the diet, at whose will, if so expressed, he will instantly abdicate the throne; but if they refuse the union with Sweden, his

fate shall not be separated from theirs. The commissioners are very unfortunate in the support of their cause, for they talk in one place of "the resolution of the prince to place himself at the head of an *illegitimate* opposition is the sole cause of the misfortunes of his true country." How the defence of a country against the invasion of a country by a foreigner can be called an *illegitimate* opposition we do not see. The allied powers had no more right to give up Norway to Sweden, than they have now to give up Tartary to the Emperor of China. By the very constitution of Norway it was impossible in the king of Denmark to transfer his sovereignty to any other person. The pretensions, therefore, of the allied powers rest entirely on the sword, and the defence of every country by its natives is legitimate, in opposition to any army, that shall attempt its conquest. If the English were justified in defending Spain against the usurping Buonaparte, and the Spaniards have been praised for the gallant defence of their country, what shall we say of its blockade of Norway, and how much higher will the Norwegians stand, if they should, against such an unequal force, maintain their independence. Fearful are the odds; but if Norway can stand its ground this summer, the voice of the people may be heard in the approaching congress, and Europe be spared the disgrace of imitating Buonaparte in the worst of his actions.

These are not the only consequences of the peace, at which the friends of humanity must shudder. Already the French papers have entered into the calculation of the sacrifices to be made by Africa for the next five years; and they estimate the demand of Domingo alone at ten thousand Africans, to be torn from their country. How are Christians to justify themselves for such wicked deeds. In vain may the French present themselves in humble prostration to their patroness,



the mother of God, but genuflexions and prostrations will not cover the blood of the Africans spilt upon this occasion. The return of peace was delightful. The destruction of the sceptre of the tyrant was received with universal joy. But when we contemplate the Inquisition in Spain, the restoration of superstition in France, the invasion of Norway, the prison ships of the slave trade, and the wars excited in Africa, Europe seems to be unworthy of its blessings, and we fear that that cannot be lasting, which is contaminated by so many horrors.

Sicily presents itself again to our notice, as tending to form itself into an independent kingdom under a new constitution. The king has met his parliament, and made an address to it in a manner similar to that of our king on the opening of a parliament: and his Lords and Commons are to deliberate on the formation of new laws, and the correction of abuses. Time will shew how far they are capable of enjoying the new species of liberty that is held out to them: but there are peculiar difficulties in that kingdom from the nature of its nobility and its subjection to the priesthood. It is one thing to have the forms and another to have the spirit of a good government. The king speaks well.

"Henceforward," he says, "Sicily has a written constitution, destined to establish order in the movements of power, that they be not thrown into confusion; to assign limits to the various functions, that they do not invade each other; to fix the grand point, where private rights and public wants should meet to protect civil liberty, and the full and entire security of persons and property." By their fruits ye shall know them. If the parliament makes good laws, and the people submit to them, the state of Sicily will be much meliorated: but it is not the assimilating of the forms of one government to that of another, which carries with it the advantages real or supposed of the latter. It remains to be proved how far their House of Commons is a representative of the people, or it may be merely a cover for ancient despotism.

The commissioners for England and America are assembled at Ghent, but still the war goes on. Our prayer is, that the existing differences may be accommodated, and that two nations speaking the same language, descended from the same common ancestors, agreeing together in so many customs, and united by the ties of mutual self-interest, may both be persuaded, that peace is better than war, and reason a better arbiter than the sword.